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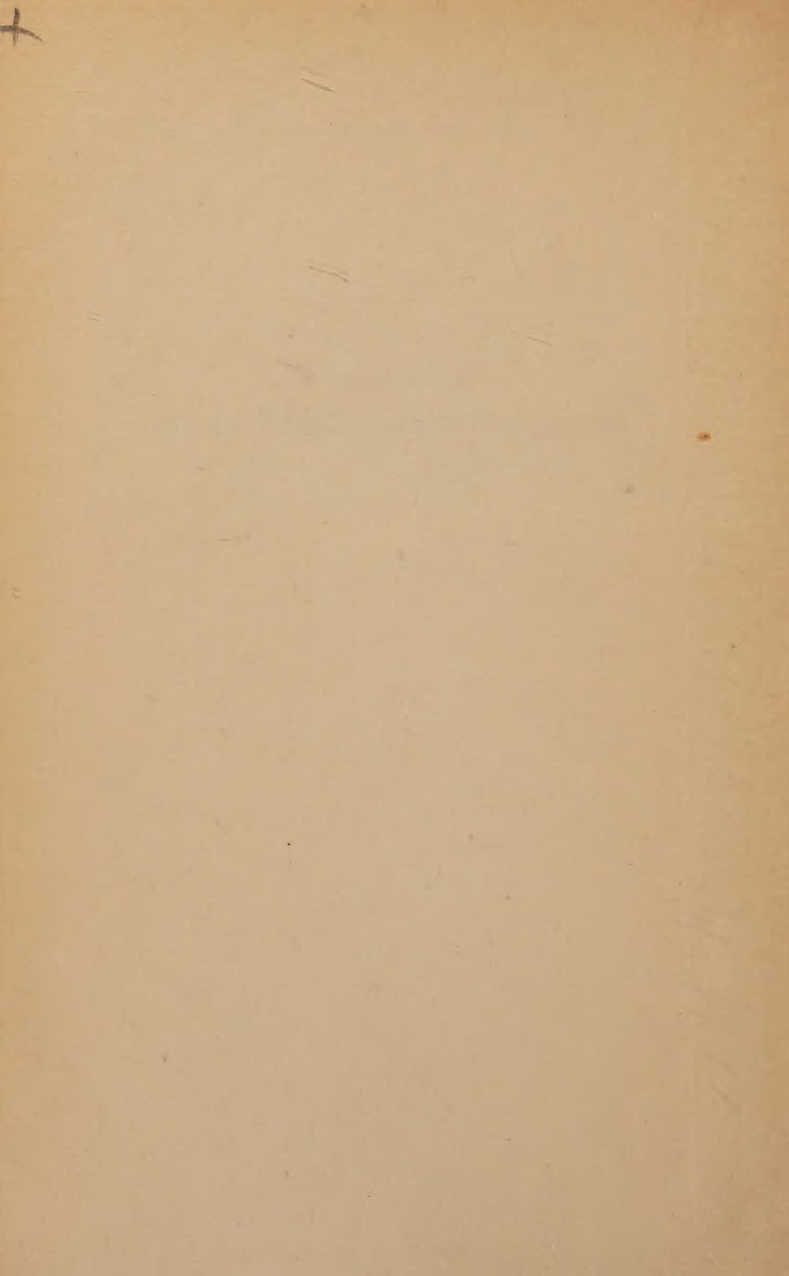
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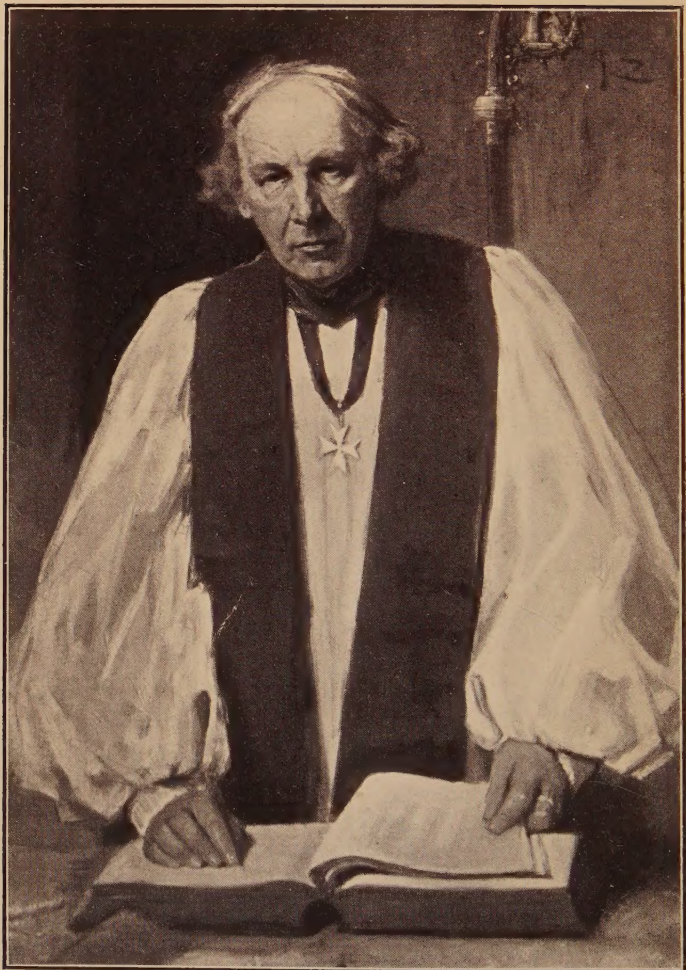
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JOHN WORDSWORTH, BISHOP OF SALISBURY

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BY JOHN WORDSWORTH

Bishop of Salisbury, 1885-1911

BY THE SAME AUTHOR.

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SERMONS

PREACHED IN

SALISBURY CATHEDRAL CHURCH
AND ELSEWHERE

BY

JOHN WORDSWORTH

BISHOP OF SALISBURY

D.D. OXFORD; HON. LL.D. CAMBRIDGE AND DUBLIN; HON. D.D. BERNE
FELLOW OF THE BRITISH ACADEMY

TOGETHER WITH

SELECTED PRAYERS

COMPOSED BY HIM

Docentes eos seruire omnia quaecunque mandauit uobis
—*S. Matt. xxviii. 20*

WITH PORTRAIT

LONGMANS, GREEN, AND CO.

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THIS VOLUME OF SERMONS
IS DEDICATED
BY HIS GRACE'S PERMISSION
TO
RANDALL
LORD ARCHBISHOP OF CANTERBURY
FOR WHOM AND FOR WHOSE WORK
BISHOP JOHN WORDSWORTH
ALWAYS FELT PROFOUND ADMIRATION
AND AFFECTION

PREFACE

THE publication of the following Sermons has been undertaken at the request of friends. Those Sermons only have been included which have already appeared in print, revised in almost every instance by the Bishop himself.

They illustrate some of the many and varied interests which occupied his mind during his Episcopate of nearly twenty-six years. His desire was always, by the study of some passage of Holy Scripture, to teach himself its message for the particular occasion or need, and then to impress what he had learned upon his hearers. He took for granted that what was interesting or inspiring to him would be so to them also ; he would take them into his confidence, and with single-minded earnestness appeal for their co-operation. I am indebted to Precentor Carpenter, the Editor of the "Salisbury Diocesan Gazette," in which the greater number of these Sermons originally appeared, for help in selecting and editing them.

An Appendix of Prayers has been added, also by request. For the editing of these I am indebted to my brother-in-law, Sub-dean Christopher Wordsworth. It has not been found possible to be quite sure of the authorship of some, and others, obviously, have been adapted from well-known sources. If any of the Prayers are recognised by readers as not being of the Bishop's composition, an apology is offered for including them.

MARY A. F. WORDSWORTH.

WEST LULWORTH,
January 2nd, 1913.

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PREACHED IN SALISBURY CATHEDRAL ON EASTER DAY,
APRIL 12, 1903.

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PREACHED IN SALISBURY CATHEDRAL ON THE TWELFTH
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PREACHED IN SALISBURY CATHEDRAL ON THE TWENTY-SECOND
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SERMON I

THE LORD'S DAY

REVELATION i. 10—13 (R.V.)

"I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, 'What thou seest, write in a book, and send it to the Seven Churches.' . . . And I turned to see the voice which spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a Son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle."

I

THE *Apocalypse* a series of Eucharistic visions. Christ as the High-Priest. S. John thus pictures the opening of his wonderful experience in the sea-girt island of Patmos, the first of the great series of visions at which the Church has gazed in awe and questioning wonder ever since. It was "on the Lord's day," probably during a gathering of the Church for public worship, possibly on an Easter Day like that which we are now keeping, that the power of the Spirit so came upon him. He was, it may be, himself standing at the Lord's table to celebrate the Holy Communion, when our Lord thus appeared to him, clad in high-priestly dress, and standing (it would seem) amidst the emblems of the Seven Churches which the Apostle knew and loved so well. The aged teacher, separated from his flock, saw the flock tended by the Good Shepherd in person, and having the

ministry of the eternal Priest. The Bishops of those Churches whom the Apostle himself had probably ordained, and certainly had long guided, were held like stars in the right hand of the Saviour. Here was the true force of the Church revealing itself; here was consolation and encouragement in exile, and yet awful warning to the slack and selfish.

Such an appearance of the risen and living Lord was like and yet unlike those of the great forty days which the Apostle had left so long behind him in Judæa. Those visions, too, were sudden and mysterious; but they were appearances of one who still had close affinity with earth, who ate and drank with His disciples and permitted their reverent touch. The vision in Patmos had new elements of awe and majesty, which marked the Lord as one who had not only risen but ascended: yet He was still in touch with the things of this world, He was not possessed of all His final power as Judge. He seemed as one who wished to be known as mediating Priest rather than as absolute King.

Such a vision had often been longed for by the waiting Church in the night vigils of its solemn Liturgies, particularly on Easter Eve. Even till the fourth century the congregation was kept together till after midnight,* if haply the Lord might come, as He had hinted, in the second or third watch. Such an expectation comes out at the conclusion of the book, which ends, as you will remember, with the words, "Amen, come, Lord Jesus." For these two words, "Amen, come," are the title of an ancient Jewish hymn or anthem, which was probably adapted, like "Hosanna," to Christian Eucharistic worship,

* See S. Jerome in *Matt.* xxv. 6, and cp. S. Luke xii. 38. After referring to the Jewish expectation of Messiah at the Passover, S. Jerome goes on:—"Unde reor et traditionem Apostolicam permansisse ut in die vigiliarum ante noctis dimidium populos dimittere non liceat, exspectantes adventum Christi. Et postquam illud tempus transierit, securitate praesumpta, festum cuncti agunt diem."

and which may be traced also in one of the earliest liturgical texts that we possess.*

We are right then, I think, to regard the Apocalypse of S. John as the highest and most marvellous series of Eucharistic visions ever vouchsafed to man, and as the type of what men who possess the Holy Spirit may, in their measure and degree, hope to perceive in those holy mysteries. It gives us the right view of Eucharistic adoration. This is directed, as by S. John, not to the symbols of bread and wine, but to the unseen presence of Christ; not to His body and blood, but to His living personality; not to His form hanging in agony or weakness and shame on the Cross, but to His bright-eyed, victorious, glowing, sunlike presence, clothed as an eternal High-Priest, holding the seven stars upon His hand, and standing or walking amongst the churches which His Apostles have founded. If Christ appears as a sufferer in this book, it is as a living Lamb, that has been slain, but now stands in glory before the throne of God. In the Eucharist we worship Christ the High-Priest and the giver of heavenly food, rather than the gift and the victim.

II. *The Lord's Day hallowed by the Eucharist at its commencement. Weekly Communion the ideal for Confirmation candidates.* "I was in the Spirit on the Lord's Day," writes S. John. This, as we all know, is the only place in the Bible where this now familiar expression, "the Lord's Day," is used. There can be no reasonable doubt that before the end of the first century this name was often used in place of that of which we read in the Gospels, Acts and Epistles, "the first day of the week." Nor can we doubt that long before the end of the century the day itself was held sacred and holy by our Fathers in the Faith.

* That is to say in the *Teaching of the Twelve Apostles*, c. 10: See Dr. C. Taylor on this book, pp. 77 foll. Camb. 1886, and cp. my *Holy Communion*, pp. 104 and 112 foll. The hymn began "En Kêlohênu." "There is none like our God, none like our Lord, none like our King, none like our Saviour."

It was first known as a day of public worship and of that form of worship of which we have already been speaking, the Lord's Supper or Holy Communion. This was then the only regular service held every Sunday throughout Christendom, as far as we can judge. The hour for it varied. It began, I believe, by being a continuation of the Sabbath evening service taken over from Judaism; and at first was connected with an actual common meal, as the Last Supper was. It did not, however, form part of the supper, but followed after an interval, during which Psalms and hymns and prayers, readings from Scripture, both of the Old and New Testament, sermons and prophesyings, filled up often many hours of a nightly vigil.

The reason for this vigil was partly religious; the desire to be ready for the second coming of our Lord. It was also partly one of convenience, and due to the desire to secure a quiet time undisturbed by interruption. Many of the congregation would be slaves; and others would not be masters of their own movements. But such nightly meetings were open to suspicion and calumny. The Government imagined conspiracy, and others told false tales of evil practices, connected, as they supposed, with the mysterious flesh and blood of the Eucharistic feast, and the strange new family life which united brothers and sisters in Christ who were not of the same kindred.

Further, the religious expectation of the Lord's speedy return grew less active after His fulfilment of one part of His prophecy in the destruction of Jerusalem. After this great dividing line between the old and the new was passed, the Church settled down to the quiet organisation of its own life and to its sober duty of leavening society, in place of the feverish enthusiasm of the first age, which bade men leave the world and live waiting for a transformation of all things mortal and transitory. As the aims of the Church became better known, and its congregations more independent, the nightly vigils grew less frequent, and the Saturday evening service was followed

by natural rest ; and then the Liturgy was resumed in daylight. Something also was probably due to the adoption of the Roman reckoning of the day, which appears already in the Gospel according to S. John, where the hours are counted as by ourselves, from midnight onwards, in place of the Jewish reckoning from sunset on Saturday.

But Sunday worship always began with Holy Communion, or at least with a service of which Holy Communion formed a part ; and this root of it should always be remembered in every attempt to maintain or restore the ancient reverence for the Lord's Day. I speak to some who have been newly confirmed, and I would say, Strive to make yourselves ready for a weekly Communion. If you cannot wisely adopt the habit at once, keep it before you as an object, work up to it gradually and carefully, and train yourself to a right attitude to your Lord, as one who on that day will lay His hand upon you and give you the week's tasks, as He did to S. John. It may be a reminder of this to notice that he had seven letters to write, one for each day. Your Lord's Day Communion should bring you work for every day that follows.

III. *The whole day, however, is to be hallowed. Value of the Morning Prayer, Litany, and sermon on Sundays.* But do not think that the Communion by itself is a sufficient hallowing of the day. As I have already said, the earliest liturgy contained Psalms and Old Testament lessons and sermon as well as New Testament reading and prayers. And the range of intercession was much wider than that of our Church militant prayer. If we wish to be primitive in our use of the Lord's Day, we must add the elements contained in Morning and Evening Prayer and Litany. It is a grave misfortune that the early Communion has in some cases come to be considered enough time to give to public worship, perhaps for the whole day. It is a grave misfortune that the regular calm teaching of the morning services, which involve a real sacrifice of time and thought

to God, should be lost in so many cases by the habit of making excursions on Sunday mornings. We clergy, I think, generally put our best and most serious thoughts, those that have cost us most study and exercise of the reason, into our Sunday morning sermons, and it would be bad for us to think that they were less important, or that a small congregation gave us excuse for less careful preparation.

Remember, too, that what Christians kept was the Lord's Day, not the Lord's hour or the Lord's service. The method of keeping it may vary, but the whole day is His. And although, at the beginning of the Gospel, it was impossible to set free the whole day from business, yet, as soon as ever it was possible, it was done. The law of the first Christian Emperor, Constantine, issued in A.D. 321, is a witness to what had been the aim of the Church from the beginning. It would be a sad thing if we now cast away what three centuries of primitive effort attained.

IV. *On the Lord's Day we must strive to live the Lord's life.* Lastly, let the thought of the Lord's life in you possess you all the day. It is remarkable that one of the very earliest references to the day outside the New Testament, that made by the martyr Bishop of Syria, Ignatius, touches this point. He writes thus to the Magnesians, inhabitants of a city of Asia Minor, not far from Smyrna (c. 9) :—" If then those who had walked in ancient practices attained unto newness of hope, no longer observing sabbaths, but fashioning their lives after the Lord's Day, on which our life also arose through Him and through His death, which some deny . . . if this be so, how shall we be able to live apart from Him ? "

Take into your hearts the prayer of humble access, " that we may evermore dwell in Him and He in us," and strive, especially on the Lord's Day, to be like the Lord. The shortest description of His work is this from the Acts (x. 38), " Who went about doing good, and healing all

that were oppressed of the devil." Strive, wherever you are, to find opportunity for some act of religious kindness on the Lord's Day, something of unselfish friendliness, some act of teaching, visiting the sick, or healing, of doing something to lighten the yoke and burden of those who are slaves of sin and in bondage to evil habit and victims of temptation, "fashioning your lives" (as Ignatius says), "after the Lord's Day." Happy they who fulfil regular duties of this kind, either within or without the home. Happy those who have children to teach, classes to lead, young people or servants to instruct, sick and aged, or bereaved and afflicted neighbours to visit. A fresh bright face, a new book, a bunch of flowers, are great joys to the sick and aged. Such duties are part of the Lord's life which you dare not lightly lose. If you have no such regular duties, find them, as you value your salvation and the life of the Church.

In conclusion, we may take one more practical thought from the command to S. John, "What thou seest, write in a book, and send to the Seven Churches."

Revelations are made to the Christian prophet not for himself alone, but for the people of God. We all may have something of this spirit of prophecy, of insight into the eternal and spiritual. Let us record what it shows us, while the impression is fresh, for the benefit of others.

I am very thankful, on a day like this, to think of good work of the kind done by members of our Chapter in the past, or recent years. I can recall with gratitude permanent form given to their experiences in hymns and religious poetry, in printed sermons, in religious treatises, in lectures and addresses.* But the Holy Spirit is not confined to the clergy. Every earnest candidate confirmed

* I may mention, as recent publications, Canon Dugmore's *Hymns of Adoration for Church Use*, Precentor Carpenter's *Historical Sketch of the Church of England*, and Chancellor Bernard's valuable lectures, *The English Sunday*. Some of our Treasurer Bourne's hymns are widely known (e.g. *H.A.M.* 559); and our Dean, Bishop Webb's writings are valued everywhere.

in this church last Wednesday, or elsewhere during the past weeks, has a share in the spiritual gift of prophecy and a call to make it profitable to others. Even our little children should be taught to express their own wants in prayer; and they may teach us by the reverence and faith with which they repeat their hymns and texts. As they grow older, and especially after their confirmation, they should be taught to put down on paper the good thoughts that God gives them after study of Scripture, or in meditation or after they have heard a sermon. They should be encouraged to put them in their letters home when they are away from home, or to absent friends and kindred. There need be nothing strained or affected in this. If we are real and gentle in our home dealings with one another we shall elicit confidence, and this will naturally flow on in absence. Remember that it is the same divine Spirit that speaks in the simplest and humblest, as well as in the most educated and eloquent. He chooses His instruments as He wills. S. John was chosen, surely, quite as much for his childlike nature as for his learning. He was chosen to write to the Seven Churches because of his special relation to them. So let us each, as we have access to one another's souls, with natural freedom of speech, write what God has graciously permitted us to see of the mysteries of His will and His eternal purposes.

SERMON II

THE LORD'S PRAYER AND SOCIAL PROGRESS

S. MATTHEW vi. 9, 10 (R.V.)

*" Our Father which art in heaven,
Hallowed be Thy Name.
Thy kingdom come.
Thy will be done,
As in heaven, so on earth."*

MANY here will remember Mr. Keble's lines about the Lord's Prayer—

*" We pray the prayer that Jesus taught
As household words with homely thought ;
But angels bear it on and on
In all its fulness to the throne."*

Certainly none but the angels, among created beings, can fully understand the definition "as in heaven, so on earth," which our Lord here uses in order to explain the way in which we must desire that God's name may be revered, His kingdom become a reality, and His will be done in this world of our probation.

They know, they see, they bend their own wills to fashion and develop, the pattern of obedience to which our Saviour desires that our earth should gradually conform. And since they always see His face, and hear His commands, and do His will, we have at least one unfailing comfort in seasons of disappointment. They are working sympathetically and ceaselessly for the same end as ourselves. As they carry our prayers up to the throne, they

surely give form and colour and definiteness to our weak and vague petitions. They join their prayers to ours that earth may become like heaven in the service of God. But what response has there been to this prayer? This is a question which often forces itself upon us in hours of quiet thought. I will answer it by another question. Can we suppose that our Lord would have ordered us to use this prayer unless He intended to answer it? Can we believe that generation after generation of Christian people, aided by the whole force of angelic intercession, can have gone on praying this prayer without securing an answer?

To doubt the fulfilment of the Lord's implied promise, that earth should grow nearer to heaven, would be to destroy our belief in God's love and providence.

The answer, I believe, has been large, manifold and obvious, notwithstanding the slowness and unevenness of the fulfilment of what the Church has prayed for. The fulfilment is, of course, quite incomplete. There will, to the end of time, be a call to self-criticism and self-abasement on the part of single souls. There will be a call to a proclamation of the need of repentance, of the danger of degeneracy, of the duty of avoiding habits of vice and folly, whether new or old, on the part of Christian prophets. There will be a call to all classes and societies of men, all races and nations, to remember the rights of others and to remember their own class duties as well as their own rights. But the preacher must not merely be an alarmist. He must encourage, he must call to thankfulness. Why is it that this latter duty is so often lost sight of? It may be sometimes through a kind of devout timidity, which fears to grow satisfied with the world in which we live. But it is much more often due to thoughtlessness and shortsightedness, and to want of faith in the answer of God to prayer. It is with us now as it was with the nine unthankful lepers: "As they went they were cleansed." Their cure was gradual, and therefore hardly marked until it was complete, and, therefore, it was soon forgotten.

When we look abroad, and turn to non-Christian lands, we see how naturally wanting in gratitude are the races who know little of history, who have little imagination of the past, and often very short memories even of their own lives. It is this that makes the government of the races of India and Egypt seem to Europeans often so thankless a task. These races do not know or remember the misery and chaos from which good government has rescued and delivered them, and so they have little sense of gratitude. They live in the present; and improved education has, at present, only made them desirous of further comfort, or ambitious to exercise power for which they are unfit. We ought not to be surprised at such unthankfulness in men who, for the most part, have never been brought up to think of history or to study it as a fulfilment of the Lord's Prayer.

But what we see, and perhaps condemn, or at least deplore, in other races is too often visible among ourselves, and with less excuse. We use the Lord's Prayer daily. We know something of the power of prayer, and yet we ignore too frequently the constant flow of blessings around us, which

“ Have made this world a better place
For man's brief earthly dwelling.”

We sometimes hear it said that a great step even in religious and moral progress is the creation of a “ Divine discontent.” Certainly we have much need to be dissatisfied with ourselves. But I fear that a great deal of the discontent that is now being aroused in many hearts is largely composed of bitterness and envy. And this bitterness and envy is often not checked, but encouraged, by those who ought to direct public opinion in a wholesome way. They yield, it may be, to the old temptation to fish in troubled waters. Sometimes, too, they seem to act like the owner of a pretended panacea or healing drug, who finds it gainful to sell his wares to men whom he has

persuaded to imagine that they are sick. It is much easier, also, and to many persons more congenial, to look on at the struggles of life, and the efforts of parties and classes to better their position, with exaggerated feeling, whether it be of sympathy or indignation, than patiently to study the merits of the case, and to co-operate with the upward movement, wherever it be found.

What, then, should be the attitude of those who wish well to their country and to the world, and desire to realise in it more and more of the Kingdom of God ?

I. In the first place the thankful temper which is needed for true insight may be promoted by occasional detailed retrospects of past history and careful surveys of the present. We have, of late years, happily had many opportunities of considering the lessons of history and the blessings of God's Providence. The fashion of celebrating centenaries and calling up the past by historical pageants, though it has received a great impetus of late, is by no means new. A trace of it may be found in the ancient Roman State when at the secular games, which occurred only at intervals of a hundred and ten years, the voice of the herald proclaimed in solemn words :—" Come and see Games which no one living hath seen, and which no one living will see again."* You have here the germ of the thought, on which all observance of centuries rests, that such a period generally exceeds the life of the longest-lived man, and its passage offers a natural opportunity to look backwards over the road traversed.

But let us just now think more particularly of our own days. A considerable and a very wholesome influence was exercised on the minds of our own countrymen—and only a little less on other European nations—by what was perhaps the first venture of the kind—the great Exhibition of the year 1851. This was a recent rather than a distant retrospect, and a detailed survey of the present, with an

* Suetonius, *Claudius* 21.

outlook into the future. It was an appeal to the imagination on the part of the forces of labour, skill and industry. It spoke of the achievements of the arts of peace. It suggested how commerce might be a mutual benefit, instead of a one-sided and selfish struggle ; for it gave a new turn to ambition, and that in the direction of the Kingdom of God and the brotherhood of nations. You will pardon me if, in addition to this, I recall two later occasions when my own father made impressive use of opportunities of retrospect, both touching our own beloved Church. The first was when, as Canon of Westminster, he preached in 1863 on the *Two Tercentenaries* : that of the *Thirty-nine Articles of Religion* and that of the *Council of Trent*. In his sermon he reminded his hearers of the twelve new articles, not of religion, but of supposed necessary truth, contained in the Trent Creed, imposed upon all clergy having cure of souls, and contrasted that act with the reasonable and healthy attitude of the Church of England in holding fast to holy Scripture and the ancient Creeds. The other occasion was that of almost his last writing as Bishop of Lincoln, in 1884, on *John Wiclif*, who had died five hundred years previously (in 1384), a very valuable summary of the mixed influence, for good and evil, of that great early Reformer, one of the worthies of the ancient Diocese of Lincoln. To come to our own generation—most of you will remember the two Jubilees of our late Queen, the first of which was only twenty years ago, and the retrospects of happy progress and beneficent action which they involved. You will remember, too, the commemorations of the Baptism of King Ethelbert ten years ago, of the death of King Alfred at the beginning of the new century, and of the foundation of the See of Sherborne two years ago, and not a few others to which reference has been made from this pulpit or in the city parishes.

These commemorations have, I hope, been useful in giving form and colour to our thoughts about life, in stirring religious and patriotic feeling, in creating a deeper sense

of God's loving providence towards our race and nation, in implanting good desires which may lead us to a higher and more devoted service.

II. Such a temper is needed at all times in human history ; but it is especially needed now, and it must be acquired and propagated in no casual or dilettante fashion. There is a call to deeper study than Exhibitions, and Centenaries and Pageants can stimulate. We are now face to face with hard political and social problems which no mere good feeling or vague hopefulness will enable the Church to confront. The rise of a "labour party," which by its very name claims to represent one class of the community only—however large and valuable a class it may be—is a most significant fact, and one which demands effort of mind even to appreciate at its full value. Hitherto our main political parties have divided the country vertically, and not horizontally. They have consisted of men of a particular type or bent of mind gathered from all classes of the community, and really representing feelings prevalent in these classes, and convinced (according to their lights) that they were devising the best policy for the whole community. This was a natural, and, on the whole, a salutary division. In those whom it united in one party it produced a feeling of brotherliness, and a community of moral and spiritual as well as material interests throughout the nation. It only separated men whom nature separated, and that only in a well recognised department of their lives.

Some men in all classes are by nature or acquired conviction conservative and attached to the past, and anxious to make changes cautiously and slowly ; some are " liberal " and of a sanguine, reforming and critical temper, and inclined to more rapid change. Setting aside the unsatisfactory and peculiar precedent of the Irish party, this has been the normal division of our Parliament. But the new party seeks to divide the country, and its

representatives, not vertically, but horizontally. It represents a particular stratum of society, that of those who work for weekly wages. It professes to promote their interests, rather than to consider the interests of the whole community. It calls upon all labouring men to support its candidates, irrespective of their own convictions in politics and religion. It is, in fact, a gigantic trade union, applied to a purpose for which a trade union (however justifiable and useful in its own sphere) is most unfitted—the government of a great country and the control of a great Empire. It works largely by appeal to passion. It seems to cry out, with Shelley, no doubt for a peaceful and constitutional revolt, but still a revolt, against supposed tyranny and oppression on the part of the few :—

“ Rise like lions after slumber,
In unvanquishable number !
Shake your chains to earth, like dew
Which in sleep had fallen on you :
Ye are many—they are few.”

Such may seem to be its motto to-day. But is not this really an unworthy spirit ? Is it not clear how readily a spirit of class-interest in politics may end in the “ crude dogmatic materialism ” of certain Socialist programmes ? Do we not already hear more than mutterings that private property in land is robbery, capital the enemy of labour, and government a conspiracy ?

Let me not be supposed to assert that any very large body of English working-men are at present Socialists, especially in this extreme sense. What I do assert is that a study of their own class-interests in isolation, and with all the perversion of view which comes from isolation, may insensibly foster in them the wrong Socialistic temper. It may so lead them to do injury to themselves and others, and in casting off a supposed tyranny subject themselves to a worse tyranny—that of officialism outside and caste prejudice and loss of independence within.

Again, I do not the least wish to deny that legislation

mainly in the interests of labouring men may also often be in the interests of the whole community, or that certain forms of this legislation are to be desired more quickly than either of the two main parties seems willing to give them. Nor do I wish here to discuss the good and the bad side of Socialistic theories. It may some day be my duty to do so here, or elsewhere. I quite appreciate the value, and even the beauty, of certain ideals of what may be called true Socialism. If we all pray: "Give us day by day our daily bread," we must all work to secure for one another daily bread. But at the moment what I do want to emphasise is the danger and unfairness to the community, and to the different classes and parts of the community, of the organisation of politics on the basis of class against class, or, as it has been called, the masses against the classes. Humanity is a whole, and we pray for, and ought to work for, its development as a whole. God has blessed it as a whole. He not only makes His sun to rise on the evil as well as on the good, and sends His rain on the just and on the unjust, but he has made all the blessings wrought by civilised humanity to touch every class. All benefit alike by the improvements in law and custom which have tended to lengthen life, to preserve health, to stamp out disease, to protect infancy and childhood. All benefit by improved means of locomotion and by the greater safety of life and property, by the decrease of crimes of violence, the punishment of fraud, and the promotion of a sense of friendliness and brotherhood. All benefit by the opportunities of better education and a rise in life, and by what has been done to encourage thrift and to foster independence of character, sobriety, and manliness.

These changes and improvements have been the work of the whole community, sometimes apparently led by one party in the State, sometimes by the other, but, it must also be remarked, generally under the influence of a few determined men who have studied hard the causes

and conditions of current mischief and given their lives to remove them. For a good summary of such *Progress during the past century*, and of the methods by which it was effected, I would refer you to a chapter in a remarkably thoughtful book, called *The Strength of the People*,* published about five years ago. Nothing can better correct the false impression that the classes in power have been the enemies of the labouring masses, or have treated them with condescending charity, than a study of the real course of such progress.

Let not adherents of the Labour party be angry if I remind them of the danger of forgetting what the community has already done for labouring people, and of pursuing ideals which would impair the strength of character of those whom they so stoutly champion, as well as injure the character of those whom they are inclined to denounce as their enemies. It is rather easy to embitter opponents ; it is difficult to remove prejudice when it has become inveterate. " Ye are many—they are few ! " is the burden of their song. It is not a conciliatory or attractive utterance. But, notwithstanding a temptation to resentment, the goodwill and leadership of the few has done, and please God will continue increasingly to do, what mere numbers cannot effect.

I tremble to think of the misery which would overcloud our nation if political life were organised mainly on the principles of class rivalry leading to class hatred. Such a monstrous principle would soon deform every portion of public life if it were once admitted. Religion, I fear, would be one of the first and the chiefest sufferers. It is hard to conceive anything more disastrous than that the cause of the Church should come to be identified in public opinion with that of the Conservative party, the cause of Nonconformity with that of the Liberals, and the cause of Secularism with that of the Labour party.

* By Helen Bosanquet. Macmillans, 1902. Chapter v.

Yet a multitude of forces appear to be operating in this threefold direction—and the last of the three identifications is incomparably the worst. Both of the others, if they were true, would be deplorable. But the third would stereotype that disastrous alienation from all religion on the part of labour, which some dolefully but untruly assert is now existing, and which some desire to promote.

For reasons such as these it is most important that the Church, which still penetrates all society and cuts through every stratum of human life, should increase its religious hold especially upon the labouring classes. For this purpose, as I have said, hard study is needed. Some of you know that I am, in this appeal, speaking the voice of the whole episcopate of the Province, and indeed of the whole of our Convocation. I will now read to you the substance of the resolutions passed by the Bishops in May last, in pursuance of which I have been preaching to-day.

The first of these resolutions urges that the clergy, candidates for ordination, and students of our Training Colleges, should be encouraged to the systematic study of social relations, with special reference to Christian principles, and also to the study of the actual organisation of industrial society.

The second desires that Church workers and district visitors should be instructed in the elements of industrial and sanitary law.

The third recommends that more attention should be given to social questions in the public teaching of the Church.

The fourth proposes the formation of Social Service Committees in all our dioceses.

I shall naturally bring these resolutions before our November Conferences, and, after that preliminary discussion, before the Diocesan Synod in April next. But there is no reason why any of you should wait before beginning to act on these resolutions. I am sure that my dear brother whom I had the happiness of admitting a

week ago to the Principalship of the Theological College, will begin to do his part at once.* Clergy and churchworkers may well use part of their holidays to read such books as the one I have mentioned, to which I would add, if a single book is to be named, Thomas Kirkup's sympathetic, but judicious and critical, *History of Socialism*.† I am glad to know that one of our branches of the Society of Sacred Study has already begun to prepare itself for this work, and that the "Girls' Diocesan Associations" have been working in some measure already in this direction.

Do not be put off by the somewhat difficult and technical details which will meet you, or by the real effort of thought which such studies involve. Remember that what you are doing is a true part of the Lord's work ; you are seeking to know how to make earth like heaven in trying to unite all classes in working for the good of the community. For, little as we know of the details of heavenly life, we are sure at least of this, that it will be a kingdom of peace, a state in which men of all races, nations, ranks and classes will be glad to live together and to mix freely with one another, while yet some divisions of rank and settled order will exist. Of the angels we appear to know this, at least, that they have orders and degrees in their ministry. There is no revelation that in the next world we men shall be all on a level of pure equality. The test for rank and power will of course be the worth of character—not birth or wealth. "Be thou ruler over five cities" or "over ten cities" will be said to the man who has been faithful to his trust here. In pursuance of this principle of the Gospel, he that has ruled well on earth, in however high or however low a sphere, will naturally have his function continued and enlarged in another life. Our object then should be to assist and develop the principle that worth and strength of character should now be a condition of leadership, and, as far as may be, of rank and

* Rev. R. C. Abbott.

† 3d. ed. London. A. and C. Black, 1906.

power, in every class of the community. If we could succeed in this, we should, so far, make earth like heaven. Our object should not be to propagate the principle that mechanical uniformity of worldly conditions, or organisation on the basis of democratic representation in every department of life, would be a remedy for human ills. That would rather be to make earth, as far as I can judge, unlike heaven.

SERMON III

BACK TO CHRIST

S. JOHN xiv. 26 (R.V.)

"The Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things; and bring to your remembrance all that I said unto you."

THUS, and in other like words, did our Lord provide that His Church again and again should look backwards to His life and teaching, and in so doing recover its hold on truth. It is the Comforter, as the Spirit of truth, who is to bring His words to remembrance. It is the same Spirit of truth, whose office is to bear witness of Christ (xiv. 26). It is the same Spirit of truth who is to guide His disciples on their journey down the ages into all the truth, and of whom He says, "He shall take of mine and shall declare it unto you" (xvi. 13, 14).

Thus the watchword, "Back to Christ," * of which we have heard much lately, has a strong justification in our Lord's own teaching. We may do well to consider for a little space some of the causes and some of the aspects of this movement, especially in our own age. The causes of the desire to return to Christ may be summed up as dissatisfaction with our spiritual, intellectual and moral condition, and a sense that the world in which we live

* Reference may be made to an able article by the Rev. W. Morgan, M.A., Tarbolton, Ayrshire, with this title, in *Hastings' Dictionary of Christ and the Gospels*, vol. I (1906).

is out of joint and that none but He, the great Physician, can heal it. This is no new experience.

It is not too much to say that this was the moving cause of S. Paul's activity, and that he was called to prevent the Christianity of the first century from lapsing into a kind of reformed Judaism by proclaiming the need of a return to Christ. We are tempted sometimes to contrast the teaching of Christ and that of S. Paul, and we are certainly right in thinking that Christ's teaching is larger and ampler than that of His great Apostle. But to his contemporaries the Apostle of the Gentiles was distinctly one who bade them look to the historic and the living person rather than to any system or set of doctrines or rules of life.

Similarly I think we must regard S. Augustine as raised up to draw away men's minds from the too exclusive attention to doctrines about Christ to personal belief and trust in Him, and to an endeavour to be united with Him. No doubt in the great mass of his labours for the Church—his controversies with Manichæan heretics, Donatist sectaries, and conceited Pelagian Churchmen—he was inevitably led to pile up a great array of system which had its elements of weakness. But through it all shone the memory of that verse of S. Paul which had finally won his heart, "Put ye on the Lord Jesus Christ" (Rom. xiii. 14).*

Of the dissatisfaction which has influenced the founders of religious orders and communities, age after age, there is little need to speak. Nor can any one, who has read anything of their lives, forget how often single words of our Lord's seemed brought suddenly to their remembrance by the Holy Spirit as personal calls to a change of life or conduct. The famous Antony, of Egypt, the founder of all such movements, was moved by the verse, "Go, sell all that thou hast and give to the poor, and thou shalt

* St. Aug., *Conf.* viii. 12.

have treasure in heaven, and come and follow me " (Matt. xix. 21).* The life of the great missionary Columban was specially influenced at various times by the Lord's words, "I am come to send fire upon the earth," and "Whoever will be my disciple let him deny himself and take up his cross and follow me."† S. Francis of Assisi in like manner heard the Gospel read in church which spoke of the sending forth of the Apostles without scrip or staff or shoes or purse, and exclaimed, "Here is what I wanted," and proceeded to fashion his life on that pattern. How strongly the teaching of the early Franciscans led men's hearts to the too much neglected shrines of Bethlehem and Nazareth is known to you all. We could easily give other instances, and we know ourselves the influence of such sayings on our own hearts and those of our friends, even when the consequences have not been so momentous.

It was the weakness of the great movement which we call the Reformation in Europe that it was a return back to S. Paul rather than to Christ. There were many reasons why this was so. In particular the world was not then ripe for the simplicity of the Gospel. The minds of thinking men, who then ruled the world, had long been filled with a kind of philosophy, generally called scholasticism, built up with the aid of scripture, but not scriptural in tone and temper. Men needed something systematic, something intellectual, something distinctly scriptural and evangelical, to fill the gap, and for this purpose the teaching of S. Paul was the necessary instrument. It has, in very deed, as we all feel, an eternal value, even though we may now perceive that it was never intended to stand alone, as for a time it almost seemed to do, as the food of Christian souls.

The question now is, what is the meaning of the present call "Back to Christ," and from what causes has it arisen?

* St. Aug., *Conf.* viii. 12.

† Neander, *Memorials of Christian Life*, pp. 434, 436, E.T.

The first cause is, I think, rightly described as a result of infidel attacks upon the credibility of the Gospel history and attempts to dethrone our Lord from the position which He holds in the hearts of Christians and in the Creeds of the Church. The infidel Lives of Jesus have forced Christians to examine the Gospels over and over again with a minute scrupulousness. These inquiries have strengthened faith rather than weakened it; but they have directed faith into new channels. Men have learnt the value of that which infidelity was trying to snatch from them. They have run after and grasped and embraced the living Divine personality which hostile critics were trying to reduce to a shadow, to dissolve into a myth, or to bring down to a piece of almost common-place humanity.

The second, and closely connected, cause is less immediately the result of a practical experience. It is the result of a very long series of movements. We may call it dissatisfaction with the too intellectual and philosophical presentation of Christianity. This dissatisfaction was felt long ago in the sixteenth century, especially in regard to single points of a subordinate character, which then loomed large in men's eyes, such as the Roman definition of the change in the bread and wine in Holy Communion. All the reformed Churches felt it necessary to reject the scholastic philosophy when it was used to explain the change of the elements into the Body and Blood of Christ, and when strained inferences were drawn from this definition.

The reformed Churches rejected Transubstantiation because they no longer found any real satisfaction in the idea of "substance," as a thing apart from all sensible qualities, in material things like bread and wine.

They felt that a vaguer and less pretentious mode of expression was truer and fitter. They felt that words like our own prayer "that we may evermore dwell in Him and He in us," which describe a personal relation to

Christ, were both more reverent to Him and more blessed to us, than words which seemed to confine His presence to a locality and to make it subservient to the will of the consecrating priest.

In process of time—slowly, but surely—something similar has been felt about some of the terms used in the definition of the Godhead of Christ, as a person of the blessed Trinity, and the relation of His divine to His human nature in the Incarnation. Those who thoroughly accept the theology of the Nicene Creed and the *Quicunque vult* on these points—and I hope that no one here would question them—may nevertheless sympathise with those who desire to get beyond and behind them. We gladly accept the crucial phrase of the fourth-century creed: “Being of one substance with the Father,” and the antithetical statement of the later Psalm of faith, “God of the substance of the Father begotten before the worlds, and Man of the substance of His mother born in the world.” In thinking of the mystery of uncreated being, like that of God, we cannot dispense with such a philosophical term as substance,* though we do not need it in sacramental teaching.

Nor can we say that these words are a needless piece of intellectual refinement. The Church was driven into these definitions by the attempts made to capture Christendom, first by enthusiastic Arians, who wished to bring back heathen ideas of divinity by a back-door, and then by other eager and persistent heretics, who forced the Church into regions which a simpler faith might perhaps have left unexplored.

We cannot for a moment tolerate, much less desire, that the Church should slip back into Arianism, or should divide the person or even the consciousness of Christ with the Nestorians, or obliterate the reality of His human

* It might have been perhaps more in consonance with modern theology to say in the *Quicunque vult* “God of the substance of the Father . . . Man of the nature of His mother. . . .”

nature with the Monophysites. But none the less we want to look more at the road which He has trod than at the milestones and signposts which direct us in following it. We want to live with Christ and in Christ. We need Him as our Redeemer, our Saviour. We cannot be satisfied with a merely right intellectual belief about Him.

It would be easy to add to the examples of the way in which there is a not altogether unwholesome (though occasionally a very rash) reaction against the profession of faith in terms of traditional orthodoxy. Even those very holy things the Bible and the Church, the Sacraments, the prophecies and miracles of the Old and New Testaments, to many weary and distracted persons in this questioning age of ours seem too often blinds and screens between men and their Saviour. They cannot accept with the same simple readiness the words of a book or the teaching of a religious body as their fathers did. To take one conspicuous example, they see, or think they see, that miracles are rather to be believed as the outflowing of divine love in Christ, as parables of the working of His heart towards men, than to be taken as proofs on which faith in Him is to be based. They wish to believe in Him by direct intuition, as they believe in the sun when they see it shining, not to be, step by step, brought to reluctant assent by a process of argument.

But there is a third cause of dissatisfaction, which is even wider and more prevalent than those of which I have spoken. Men are driven back to seek for Christ by a sense of social disorder and infirmity, by a conviction that He who preached the immediate coming of the Kingdom of God cannot be satisfied with the present state of the world in which we live.

I endeavoured last August * to open this subject, and to show that our Lord's prayer for the coming of the Kingdom had been already largely fulfilled. I might add to what I then said a recommendation to read what is now

rather an old book, but one containing a great deal of pertinent matter bearing on this subject, C. L. Brace's *Gesta Christi, or a History of Human Progress under Christianity*, published as long ago as 1882.

I tried also to show that it was too much the custom to exaggerate the injustice of the present conditions of social life, and that it was a dangerous thing to all parties to attempt to remedy the evils of our conditions by legislation simply in the interests of the wage-earning classes. I might have added that it befits men to look both to the past and the future, as well as to the present, in any schemes which they may form for directing the great stream of human life. We have duties to our ancestors, with whom we hope to live, after death, in the world to come: we have duties to our far-off progeny, to whom we hope to leave, as a body rather than as individuals, an example worthy of their imitation. To think merely of healing present hardships is as unworthy of a true man as it is of a Christian.

But criticise and warn as we must, we cannot but feel that those who turn to our Lord's life and words have a right to claim Him as a champion of the poor man. It is a true instinct which causes many working men to appeal from Christians to Christ. His coming into the world is announced by His mother's prophetic hymn as a social revolution. "He hath put down the mighty from their seat, and hath exalted the humble and meek," is her description of God's mysterious dealing with her. When He came He willed to be for thirty out of some thirty-three years of earthly manifestation a dweller in a poor home, as a working man. In His teaching He often refers to the blessings of poverty and the dangers of riches. "Blessed are ye poor . . ." "Woe unto you that are rich" (S. Luke vi. 21, 24). His culminating word in describing His ministry to the messenger of His forerunner is "to the poor the Gospel is preached." In His one form of prayer, left for our use as the universal petition, His

thought is for daily bread for all. In His teaching as to daily labour He seems to think more of the need and goodwill of the workman than of the amount of his work. "I will give unto this last even as unto thee," He says of the man who has worked one hour to the man who has worked all day. Many here will remember how this saying has been made the title of an inspiring little book by John Ruskin.

Again, our Blessed Lord is throughout thoughtful of the small, the insignificant and the despised, rather than of those who are successful and prosperous. He loves to be where men congregate and to minister to them in large bodies, as well as to talk familiarly and frankly with all comers. He has "compassion upon the multitudes." While He does not denounce authority, but shows respect to it, He is careless of the favour of any man. In dealing with the chief priests and their market in the Temple He denounces not only their irreligion, but their dishonesty in trade. His one hard word of an individual is spoken of a prince, Herod Antipas. Finally, His test of conduct at the last day will be, as He tells us, to ask whether a man has fed the hungry, housed the homeless, clothed the naked, and visited the sick and prisoners. Does not such a test as this—it may be asked—bear directly upon the housing problem and upon the living wage? These are some of the features of the kingdom of God which our Lord proclaimed. Nor can we forget that entrance into the kingdom was to be made free to all through the Sacrament of Baptism, without distinction of rank or race or class, and that the renewing of the life then begun by sacramental partaking of Christ's life was not an individual act, but an act of common fellowship, a communion or joint partaking of a meal to which all Christians are invited. The prayer for daily bread for all, the invitation to all to feed on Himself, the highest gift of God to man, cannot be explained except as a call to recognise all men as brethren outside the church walls as well as within them.

It must be answered, of course, that this is not the whole case—that our Lord deliberately declined interference with politics, and even the smaller and lighter task of arbitration between man and man. His teaching was not only contained in the familiar “Render to Cæsar,” “Render to God,” but in the rather stern question, “Man, who made me a judge or divider over you?” (S. Luke xii. 14.) He lived in another sphere than that of such transitory earthly arrangements. His care was not for what we shall eat and what we shall drink. He did not desire that His disciples should “labour for the meat that perisheth” if in any way it interfered with the struggle for the good of the soul. Clearly, to sum up our Lord’s idea of the Kingdom of Heaven, it was the sphere, the set of conditions, in which the highest character could be produced—character in the individual, character in the community. Probably this was what He meant when He said “the Kingdom of God is within you” (S. Luke xvii. 21). For though “within you” can hardly mean simply “in your hearts”—seeing that He was answering the Pharisees whose hearts were far away—it must mean that it was present wherever He Himself was present, and that even in the absence of formal organisation or visible machinery. Wherever Christ and the Christlike character is, there is the Kingdom of God.

But while our Lord was far from making anything like Socialism a part of the Gospel in any formal sense, He gave no formal verdict against any arrangement or re-arrangement of political and social conditions. His sole test, I think, would be of any such scheme, “does it make for the Christlike character?” This must be the real area of debate for Christians in the great controversy which is now beginning.

For clearly the gravest indictment against the constitution of modern society is not the inequality of wealth, or even the misery of a certain number of people—but the low moral standard of both rich and poor, and the failure

of both to contribute their share to the progress and development of Christian character. What we have to ask ourselves is, "Does the wealth of the rich, does the poverty of the poor, hinder their Christian progress? If so, how can we combine to alter this dangerous condition?" The modern, and also, I venture to think, the true point of view in this matter is to be found very much in the direction where we are learning to seek it in studying the problems of foreign missions. We have learnt in regard to the latter to think rather less of appeals to our humanity, or even to our theological compassion, and more of appeals to our moral imagination of the positive value of the great powers and forces which are being largely wasted among the heathen, and which ought to contribute to the progress of the kingdom of God. So it is with the home problems of rich and poor. Our social efforts must be directed to making both morally better, and both subserve the divine purpose of our Lord the Prince of the kingdom. If both sides will approach the study of these questions with brotherly sympathy, and with a desire to attain this great moral result, we may be saved from a very grave catastrophe. The rich must not approach it with a mere determination to defend their riches and their rights and to find arguments for doing so; nor must the poor give themselves up to clamour about justice and to organisation for obtaining it, at whatever cost of pain to others. Defence and attack may be equally selfish.

It is very hard for those who have been long prejudiced by habit in favour of the conditions of our present life to look towards any great changes with equanimity or even patience. My message at the close of twenty-two years of service in this place is therefore mainly addressed to the coming generation. Approach, I beseech you, these social questions with humility, with prayer, with sympathy. Keep ever before you the coming of the kingdom; and may God grant that these words may influence some hearts to work for it, long after we elder ones are laid to rest!

SERMON IV

SELF-DISCIPLINE IN CHARITY

S. JAMES i. 26, 27

“ If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

“ Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

THE word here translated “ religion ” (θρησκεία) is not of very common occurrence, and it bears a peculiar colour. It represents neither the service of the sanctuary (λατρεία) nor the feeling of the heart and conscience, the temper of faith and piety (εὐσέβεια). It betokens rather the external practice and voluntary self-discipline of devout persons—that which the Pharisees aimed at, but did not properly attain. It is necessary to bear this in mind, lest we should suppose that the Apostle was giving a complete account of religion in all its aspects ; and lest we should thereby be tempted to draw a negative conclusion, and infer that nothing else is requisite in religion than to follow the particular duties here enforced. To do so, indeed, would be to neglect the plain teaching of other parts of the Epistle. In other chapters the Apostle distinctly makes us feel the absolute necessity of faith, when it is made perfect by works, and the value of prayer and of the public service of God. But in this place he seems, as we have said, to be thinking only of the voluntary element of religious practice—not that which is

essential to belief, or matter of universal necessity in every religion properly so called.

Religion without a creed, without faith, without dependence upon God, cannot exist at all. To give the name of Religion to an indefinite feeling of awe and ignorance—as some have attempted of late to do—is merely to play with words. And, again, to pretend to have a religion without prayer and without Sacraments, and to think to attain perfect spiritual absorption in the Divine love in the midst of a world like ours, is an attempt to fly without wings. All this is taken for granted by the Apostle. But, over and above this, there is necessarily the method of life by which people seek to put in action their belief, and to give reality and substance to the aspirations of their prayers and communings with God. This is the religion described in these verses. This is a part of religion on which there may well be differences of opinion and different tendencies in practice. It is, therefore, of extreme importance to have the strong and clear guidance of an Apostle's experience, as we have in the verses before us.

Looking at religion in this light, S. James was particularly struck with the danger of sins of the tongue. Living at Jerusalem, in the midst of the learned society of the Rabbis, hearing all around the murmurs of their schools, and observing the pride and self-assertion, which grew up in those who talked great things and acted meanly, he is deeply grieved by the thought of the dishonour to God done by persons who made such a hollow pretence and profession of religion. The better instructed Jews knew this danger themselves. If S. James tells us "be not many masters or teachers," it was a maxim of one of the Jewish fathers, "Love the work, but strive not after the honours of a teacher," and of another, "Make it a fixed law to thyself, 'Speak little and do much, and receive every man with a tranquil countenance.'" But too many of them cared not only for the honour of a teacher, but conquered that honour by vain and sometimes profane

strife of words, by ludicrous boastfulness, awful sometimes in its spiritual arrogance, by attacks upon their neighbours and opponents, by curses upon the name of Christ and His followers. S. James notes the power of the tongue, but to him it is a power for evil more often than for good. It is a fire that sets alight a whole world and mass of evil, which otherwise would lie dormant and peaceable—a fire differing as widely from the spirit of the Pentecostal tongues as hell is far removed from heaven. It is an untameable evil, all the more terrible because in his days, and in his experience, the sharpest tongues were those that blessed God loudest, and claimed to be the organs of the deepest mysteries of the kingdom of heaven.

Hence there is a stern force of rebuke underlying the simple words, “If any man among you seem to be religious, and bridled not his tongue, this man’s religion is vain.” This rebuke has had a salutary effect in all ages of Christian experience. We can scarcely over-estimate its influence in discouraging cant and hypocrisy. If such a misuse of language is kept in check amongst modern professors of religion; if extravagant claims to sanctity and special revelation are veiled under a decent cloak, for the most part, or are confined to the wilder sort of sectaries and heretics, it is largely due to the keen criticism of this Apostle, whose letter some even of the more prominent of theologians have from time to time wished in their folly to erase from the canon of Scripture.

Yet Satan, it would seem, even in our days tempts many of the more earnest and hopeful among Christian people to a terrible licence of spiritual assertion. Licence of profane swearing indeed is checked, and personal invective and secret slander is considered at least in bad taste; but self-assertion is still licence of the tongue, even though it be the assertion of perfection through the merits of Christ, and as a consequence of His indwelling. At first it may seem a mere exaggeration of a high and holy feeling; but when we see it followed by a separation in

religion from all others, even those nearest, and often a giving up of those good works which were manifestly advancing the kingdom of God, then we learn the bitter truth, that there is in these assertions a destructive, paralyzing power which comes from the fires below, not from the fires of Pentecost. Such a spirit of selfishness splits up many Christian homes. It has broken the unity of bands of missionary workers, both within and outside the Church. It has marred and stultified the influence of some of those who seemed most zealous for Christ both in our army and navy. To such as these S. James speaks with a voice of deep and solemn warning—not tender, indeed, for they seem deaf to accents of tenderness—"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." The thought of this danger, so apparent in the last half-century of Church life in England, makes us again thankful for the Apostle's positive description of the practical work in which true religion shows itself.

It is not that the care for the widow and the fatherless is so new an idea in morality. The thought of special care for such is deeply engraved upon the Mosaic law. "Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry: and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless" (Exod. xxii. 22-24). Job is full of the same thought. In the Psalter the title of their defender becomes a name of God, side by side of the sacred name of Jah, the living God: "A father of the fatherless and a judge of the widows is God in His holy habitation" (Ps. lxxviii. 5). "In Thee the fatherless findeth mercy," says Hosea (xiv. 3), with one of those abrupt but delightful turns of expression which linger upon the memory more persistently than almost any words of Holy Writ. And there are traces of this feeling—there could hardly fail to be—among the better and more

enlightened heathens. Hesiod treats injury to orphan children as a grave offence, coupling it with other notorious sins ; * and Athenian law was particularly careful of the interests of orphan minors.† To take an instance from a wholly opposite quarter, a popular Chinese book of morality, which is said to have gone through thousands of editions, the *Book of Secret Blessings*, teaches as follows : “ Help the unfortunate ; save those who are in danger, and set free the bird taken in a snare. Have pity towards the orphan and the widow ; honour the aged, and be kind to the poor. Feed the hungry ; clothe the naked ; and bury the dead.” ‡ That this is not a mere echo of Christian sentiment is clear from the statement made by another great teacher of the same empire, who lived in the sixth century before Christ—Confucius—as our friend the Bishop of Mid-China has just now pointed out to me. When sitting among his disciples, after each had stated his own wishes and aims in life, the teacher was asked his own desires. He replied, in words which deserve a place in every book of devotion and morals : My wishes are “ in regard to the aged, to give them rest ; in regard to friends, to show them sincerity ; in regard to the young, to treat them tenderly.” §

Truly, God has not left Himself without a witness here and elsewhere. For it would be unjust to several of the wisest and most religious of the Roman Emperors—Augustus, Nerva, Trajan, Marcus Aurelius, and Alexander Severus—not to record their efforts on behalf of poor and orphan children. Motives of political prudence were doubtless mixed up with some of these efforts, but beneath them we may read the instinctive feeling of humanity,

* *Works and Days*, line 328, ed. Gaisford, or 304, ed. Boissonade.

† Grote's *Greece*, i. p. 142, ed. 1862.

‡ *Confucianism and Taouism*, by R. K. Douglas, p. 272.

S.P.C.K. 1879.

§ *Life and Teaching of Confucius*, by James Legge, p. 145, ed. 3. 1872.

that for a human being to want our aid is to have a claim upon us.* Feelings like these are surely worthy of all praise and thankfulness ; but without the foundation of Gospel truth they are apt too often to evaporate in sentiment, and may consist with great practical cruelty. It is not unworthy of remark, as Bishop Warburton has, I believe, reminded us, that the Roman dramatist who has uttered the wonderful sentiment—

“ Homo sum : humani nil a me alienum puto,” †

puts it into the mouth of a character (Chremes), who in another part of his story has not only sanctioned but enjoined the exposure of his own female infant ; and in no country, perhaps, is female infanticide (though strongly condemned by native moralists) more prevalent than in China.

What we owe, then, to S. James and to the Church following his teaching, is the exaltation of this duty, by infusing into it a spirit of gentle Christian sympathy ; and the fact that he places it so high in the scale of practical virtues, as to name it alone in the exercises of this kind of religion.

“ True religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction.” It is not enough to vindicate such when wronged—that is only possible for those who have power and strength ; and in this execution of judgment—righteous though it be—a certain vindictiveness of indignation may possibly lurk as a danger. It is not enough to give charity at our gates, or to order the State to support a number of mouths which may some day be useful. It is not enough to bid others treat them tenderly, and to do so ourselves when we come in contact with them. What is necessary is to base all this on the foundation of religious

* For further details see Lecky's *European Morals*, ii. p. 81. 1869.

† Terence, *Heautontimorumenos*, 25, cp. Act iv. sc. 1, lines 626 foll.

principle, as the service that God especially desires. We must make it as much a duty as to say our daily prayers. We must make such charity a part of ourselves, by interesting our affections in it, by going in our own persons to visit those who want us, by giving time and care to such as are in need, considering them as our own brothers and sisters, children of the same family. You observe how the Apostle connects this duty to the fatherless with the Fatherhood of God. "True religion and undefiled before God *and the Father* is this." Yes! to make it a real and powerful motive, we must have a sense not only of the general protection of God over us—on which we all depend—but the nearer, closer, diviner Fatherhood of God, which is revealed to us by the Gospel, making us heirs of God and joint heirs with Christ, whose essential title is the Son of God, and who has thus consecrated the brotherhood of man as a brotherhood with Himself.

Our duty, then, to-day is a very easy and happy one, to join in the support of a charity which is not only connected very deeply with the foundation of all Christian Charity, the love of God who has first loved us—but is one which has in itself great claims upon us, as manifestly tending to the support of the Christian religion among us. I am preaching, as you know, on behalf of the schools of the Clergy Orphan Corporation. When Bishop Sherlock, then Master of the Temple, and afterwards one of the most eminent and respected of my predecessors here, though better known as the Bishop of London, preached for an object closely allied to this in the year 1710, he chose as his text, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward," and the words that follow. He had no difficulty in showing how blessed a reward may be hoped for by those who take part in such a work; and I can hardly do better than recall the principal argument of his sermon.*

* Sherlock's *Discourses*, vol. iii. p. 244. Oxford, 1812.

“ This charity (he says) is entitled to a prophet’s reward, for it is a charity that does a prophet’s duty. By enabling him to do the work of his calling, we share with him in it : and preach the Gospel by the mouth which we feed.” And certainly, if it is possible—as alas ! it surely is—for a man to partake of other men’s sins, it is possible also for him to be a sharer in his good works. S. Augustine tells us that when Saul was consenting unto Stephen’s death, and kept the raiment of them that slew him, the stones that flew from their ruthless hands were counted as if thrown by him. The same Paul, after his conversion, writing to Timothy, bids him beware of giving the peace and blessing of the Church to those that did not deserve it or were heretical, warning him in his episcopal office to “ Lay hands suddenly on no man, neither be partaker of other men’s sins ; ” while S. John, the Apostle of love, writes that if we receive into our houses one who brings false doctrine, and bid him God-speed, we are partakers of his evil deeds (2 John 10, 11). Since, then, there is this danger in our profession, must we not rejoice to find a way by which to take part in the good deeds of others, and especially in the work of the ministry of Christ ?

“ The work of the ministry is great, and requires our whole attendance. It is the prophet’s business to instruct the weak, to comfort the afflicted, to visit the sick, to rebuke sinners ; and what time can be stolen from their necessary duties, is but too little to be employed in searching the oracles of truth, that we may know the perfect will of God in all things. And if to this, the trouble of the world must be added, and the constant care of supporting ourselves and families against encroaching poverty and want, who is sufficient for these things ? Must not the ignorant want instruction, and the afflicted comfort, whilst the prophet is employed in the meaner cares of the world ? And may not such then, who, by their bounty and liberality, set the prophets of the Lord free from the world, and in a manner consecrate them anew and entirely to His service, be

properly said to labour with them in the work of the Gospel ? and as they partake in the work, ought they not likewise to partake in the reward ? ”

This happiness you have to-day, my brethren, in subscribing to the Clergy Orphan Schools. You are thereby relieving many a dying parent, many a clergyman's widow, of the heaviest burden of care. Two hundred children (would there were more !) are educated—and well educated—in these schools. But there is not money enough to keep them up at this rate. Capital to the amount of over £2700 has been spent in these last bad years—if I read this paper right, that has been put into our hands to-day. We are to try and replace about £1450 of it ; the rest being, I suppose, irretrievable.

I plead, therefore, with both hands for a liberal and generous support to this excellent charity ; but over and above this I should wish to take the opportunity of urging, in general terms, a more careful stewardship of our wealth for Church objects.

There is great poverty in our country at the present time among the clergy. Notwithstanding all that has been done since the days of Bishop Sherlock, their incomes are still very mean and miserable. Much, indeed, has been effected by the ceaseless action, first, of Queen Anne's Bounty, and more recently by the Ecclesiastical Commission—two corporations which are not popular with all men, but which are recognised as of indispensable utility by all who take the trouble to inquire into what they have done and are doing day by day. But notwithstanding their ceaseless and successful efforts to stimulate private and local generosity, there still remain, as we are informed, twelve thousand of the clergy whose official incomes are under or just up to a nominal £200 a year. With glebes often ruined by ill-treatment, and finding no tenants, with tithes often grudgingly paid—and that sometimes not without reason, since the distress touches nearly all who have to do with land—we must expect the area of clerical

poverty to increase largely in the next few years. There is, therefore, a call upon us to become, in the literal sense of the words, according to an unwritten saying of our blessed Lord's, "approved bankers"—*δόκιμοι τράπεζῆται*. We must, that is to say, learn to manage the finances of the Church with a scrupulous economy, just as if we had to pass a scrutiny of inspection, and to show ourselves above all reproach of extravagance.

Now, there is one aspect of recent Church finance to which I wish particularly to draw your attention. A very praiseworthy attempt has been made, in connection with the Official Year-Book of the Church of England, to make up a rough statement of our expenditure for the last twenty-five years. The whole sum accounted for (though much more has, doubtless, been spent) is eighty-one and a half millions sterling. Of this, far the most striking item is thirty-five millions spent on the building and restoration of churches and parsonage-houses, and the enlargement of burial-grounds. It is a great blessing that we have been able to afford so much for these objects; but it is clear that we must retrench very much in such matters in the next quarter of a century. No one, I hope, will suppose me indifferent to the externals of religion. I could willingly see them brighter and more glowing than they are. But compared with the support of our teachers, both lay and clerical, our home and foreign missions, and our charities to the poor and the fallen, they are of very small account. We must, then, from the present time economise in our personal comforts, in our parsonage-houses, and not less in our church-buildings, in order that these greater charities may not be pinched. No doubt necessary repairs must be done by subscription, since Church rates avail but little; but there are often petty discomforts and unsightlinesses which could and should be borne by Church people, without pressing too much to have them removed, and the money so saved given to such less material objects, as that for which I am pleading to-day. Pride and vanity, and even

extravagance, may enter into church restoration. Who can say that no parsonage-houses have been built in too costly a style? Who can deny that in some of our churches sound and solid, but dull-looking work of a past generation, has sometimes been destroyed to suit the dominant taste of the day?

Yet no one, I suppose, will deny that it is far more beautiful in God's sight, according to the old saying, to have chalices of wood and priests of gold, than to have priests of wood and the most seemly ornaments and surroundings of public worship. But, surely, nothing tends more to make our priests dull and wooden than the presence of grinding poverty, the claims of a family, and perhaps a large house erected by some richer predecessor, which its present owner cannot support—or where he has to live in a few bare rooms by the mercy of his creditors.

Yes, the aim of the Church in the coming years must specially be this, to keep herself unspotted from the world; a long time of peace and prosperity has gone before us, and it has fitly been taxed to contribute to the external beauty and order of our buildings. But now, in poorer and more censorious days, we are specially called to keep a hold over the souls of those whom God has committed to our charge. The fashion of this world passeth away, and the works that are in it will be burned up—even those that are most beautiful and lovely. But in view of the judgment that draws near, the Church must clasp to her bosom more tenderly than ever the children whom God has given her. These are her own for eternity; these are the only treasures she can bear with her before the throne of God.

SERMON V

THE SACRIFICE OF THE BODY

ROMANS xii. 1 (R.V.)

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

"**I** BESEECH you therefore," says S. Paul, referring to all that he had previously written about the mercies of God, especially in the last chapter. He has set forth God's great design for man's salvation. It is God's will to make all men feel the conviction of sin and the need of a Saviour, and then to offer them salvation in Christ through faith. S. Paul has set it forth at length and with matchless power, and in a way to touch the spirit, soul, and intellect of man as few written words have ever done. It was natural that he should call upon the men who receive the message to respond, by some show of thankfulness, by some act of service and sacrifice, to that God who had done so much for them. But his actual claim upon them may at first seem narrower and slighter than the character of the mercies would suggest. Why does he not say "to present your spirits, souls, and minds"? Why does he stop at their bodies? The answer is that he does not stop at their bodies, but goes on at once, "And be not fashioned according to this world, but be ye transformed by the renewing of your mind." Yet he clearly wishes to insist upon the sacrifice of the body, and not only to place it first, but to emphasise it as of primary importance.

S. Paul, in fact, knew human nature, and religious human nature. He knew how many religious men were satisfied with fine phrases and noble sentiments and great ideas. He knew, perhaps, something of his contemporary Seneca, the tutor of Nero, who combined beautiful thought with mean action with an inconsistency that may be described as proverbial. It was not, indeed, until some years after this Epistle was sent to Rome that the hand which addressed to Nero the affecting book "on Clemency," and which reminded him in it of his wish that he could not write rather than sign a death warrant,* wrote for Nero that shameful speech in which the Emperor accused the mother whom he had murdered, with Seneca's knowledge, of conspiracy against himself and suicide.†

The hand of Seneca had never been consecrated to God, and its last act was to minister death to himself at his old pupil's order. We must not judge too harshly one who did not know Christ; but the history of Christian nations is, alas! too frequently a witness to a like inconsistency, even in great writers and thinkers. It is said that the German philosopher,‡ who wrote most reasonably and convincingly on reason and duty, studiously neglected his poor sisters, who lived in the same city as himself. We know that the French writer,§ who composed what is perhaps the best known treatise on education, had sent his own five children to the Foundling Hospital. We have to confess with shame that two of our own sunniest and most attractive poets, men who from time to time wrote and felt most religiously, I mean Chaucer and Shakespeare, have sullied their fair pages with an animal coarseness which are a source of danger to their readers. Very few of the "sovereign masters of all hearts"—our great poets and writers of

* "Vellem nescirem literas" *de Clementia*, ii. 1.

† Tacitus, *Annals*, xiv. 11; Quintilian, *Institutio oratoria*, viii. 5, 18.

‡ Kant.

§ J. J. Rousseau.

fiction—could say as Walter Scott said to Lockhart at the end of his life :—" I have been perhaps the most voluminous writer of the day ; and it is a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principle, and that I have written nothing which on my deathbed I should wish blotted." *

Would to God that this caution were present to the minds of our modern novelists, men and women, whenever their hands grasped the pen, and that they would recollect that those hands were made by God and belonged to Him.

S. Paul, therefore, rightly judged in insisting on the service to be rendered by the body. It may indeed be said with truth that Christianity is essentially a religion of the body, as well as of the soul and spirit. Our Saviour made Himself known to the world by taking human flesh—a human body and a human soul. In and through the body He ministered to mankind. In the body He suffered and rose again. Eastertide is eminently a festival of the body. It witnesses to the consecration of the body as the eternal companion of the soul.

And in the direction of His Church on earth Christ is ever bringing men into fellowship with Himself through their bodies. He does this in Baptism, by a sacramental washing of their bodies. He feeds their spiritual life with His body and His blood taken by faithful receivers through the instruments of human hands and a human mouth.

We are bound, then, to acknowledge God's mercies through the sacrifice of our bodies. But the sacrifice is not such as that with which some fanatic devotees have tried to please Him. It is a " living sacrifice " and a " reasonable service " that will be acceptable to the God whose mercies are unfolded in the Gospel. Christians, indeed, are to be ready to die when called to do so. They must always remember that they hold their life at their Master's disposal.

* *Life*, ch. 83.

But their usual duty is to live as long as they can. Care for health and prudence in preserving it are part of the thankfulness we owe to the Giver of life. Much less must the body be tortured or maimed. Such follies are for Hindu Yogis, or Moslem fakirs, not for Christians whom Christ has made free. To lie on iron spikes, to swing the body on hooks, to hold out the arm in the blazing sun until it withers, to travel long distances, measuring the body's length on the ground every two yards, is not a "reasonable service." Yet those who do such things have a glimpse of a truth which men who pamper their bodies have lost sight of. Religion, to be true, must be concerned with the body, and must make the body the instrument of the soul in the service of God.

Those who have recently been confirmed, some of whom are, I trust, taking their first Communion here to-day, have been especially reminded of this consecration of the body by the hand of blessing laid upon the head.

The head is the chief part of the body, so placed as to look forward and upward, not like the heads of the beasts to graze upon the ground, not like those of birds to turn round, or bend backwards, upon themselves. It is to be the minister of the soul in its aspirations and its foresight, not for grovelling meanness, not for vanity and self-consciousness. The eyes are placed as high as possible in it. They are intended to direct the head in its upward and onward attitude and to lift up the heart within the body, and the whole body with it, in its daily sacrifice to God. They are consecrated to God to see the beauty and glory of His works, to enter into His designs, to see the wondrous things of His law, whether in nature or grace. None of us can, without sin, defile our eyes by reading bad books or newspapers, or by looking at sights or pictures which cause us to feel shame. None of us can, without loss, dwell on anything coarse, or brutal, or painful, or take delight in it. We must make a living sacrifice of our eyes, and remember that they are often very quickly injured by some evil or

cruel sight, and may retain a memory of it which will affect the soul as long as we live.

So it is, too, with our ears. They must be trained to take delight in sweet and solemn and beautiful sounds, yea, to listen to awful sounds of warning, and resolutely turned away from all siren songs of pleasure, all flattering words of empty compliment, all corrupting words of coarse jest, unkind insinuation or profanity.

The habit of taking part in and attending to beautiful music in our churches, especially in a church like this, which speaks to us with all the tender sympathy of a mother's voice—is a consecration of the ears from which much blessing may flow. But woe to those who, after listening to such religious sounds, confuse their sense of right and wrong by taking pleasure in vulgar ribaldry or more refined sensuality.

So it is even more with our mouths. The spoken word has a marvellous power for good or evil—so that it is no wonder that superstitious people have believed in spells or charms. The two short words “I do” spoken by believing hearts at Confirmation, are in many cases, thank God! a controlling power over the whole after life. So it is with the uttered promises of Holy Wedlock or of Ordination. They who go for marriage to the registry office little know what they lose when they fail to make the man's promise “to love and to cherish,” and the woman's “to love, cherish, and to obey,” and the common promise “to honour and keep” each other. So it is with words of faith, spoken in prayer and praise and worship, either secretly or with the congregation. There is no power stronger to bind the soul to God than the morning prayer said earnestly by the bedside. There is nothing which exposes the soul to so much danger as the neglect to say it there or somewhere close at hand. Again, the fact that the Creed is said so often in our public services—as well as in the Catechism—is of far greater consequence than men are apt to suppose. We see the power of a creed in other religions. The “Hear,

O Israel," of Judaism ; the threefold Refuge of Buddhism, " I take Refuge in the Buddha, I take Refuge in the Law, I take Refuge in the congregation " ; the solemn Moslem chant, " There is no God but God, and Mahomet is His prophet," are instances of a similar power of the spoken word in giving stability to faith—to narrower and in great measure erroneous faith. And shall we, who have the truth, neglect this instrument ? Shall we lightly allow the Creed to be silenced in our schools ?

This power of well-known forms of spoken words is of course one great argument for forms of public worship as against extempore prayer. The congregation can join more readily, and joining bind their souls to God—thinking of Him rather than of the minister, whose thoughts they would often find it hard to follow. Not that there is no room for the gift of extempore prayer. When the expression is simple and naturally eloquent and follows a train of thought or feeling that is common to all the assembly, it is a great joy that one mouth should give worthy utterance to the deepest thought present at the moment in all hearts. But, for ordinary worship, words that are expected, words that are easily remembered, are most fitting and impressive.

Yet beware of the contrary power of evil words spoken in careless imitation of others, in jest or in passion, of profane curses, rash and violent assertions, which bind and hamper the soul ! Beware, too, of the power of unclean words, that leave a stain on the conscience which bitter tears cannot wholly wash away.

I might speak of the importance of all other acts in which the body has its part. The direction of the physical nature into the right channels is of untold importance. I might especially speak of the " grave national danger," as it has well been called, resulting from the prevalence of false teaching on the subject of marriage. To seek in marriage mere comfort and pleasure, apart from the duties and responsibilities of fatherhood and motherhood, is one of the surest signs of a decaying civilisation. Yet that

very many do so is evident. Here again the plain speaking of the Church, which sets the hope of offspring first in the causes for which matrimony was ordained, and teaches us to pray earnestly for the birth of children, as a blessing on the union, is a great safeguard against the misuse of this noble relation.

But I will conclude by reminding you once again how that Sacrament to which you are all now to be admitted unites the different parts of the body in one great act of self-sacrifice to God. Our feet bring us, once again, as they brought us at Confirmation time, to the holy table ; our knees bend there in reverence ; our eyes are lifted up to the holy table, and to the memorials above it, the cross, it may be, or the window which brings to our minds the Saviour's passion, resurrection and ascension ; our hands are stretched out to receive the life-giving food, while our ears listen to the solemn words, " The body of our Lord Jesus Christ . . . The blood of our Lord Jesus Christ . . . preserve thy body and soul unto everlasting life," and the mouth receives with reverence what the hands have handled. We thank God that our Church, more I think than any other, emphasises at this solemn moment the union of body and soul, and their hoped for partnership in life eternal. It is not from any love of externals and forms in themselves, that we press you so strongly to come again and again to the Lord's table ; but because we would remind you of the deep truths of our religion that the body is not our own, and that soul and body together, not the soul alone, are to be for ever united in the service of our Master, and to share His life and His love.

PREFATORY NOTE TO SERMON VI

The subject of Spiritualism or (as it might more properly be called) Spiritism is incidentally touched on in this sermon, but it requires much fuller treatment. This I hope some day to have leisure to give to it. In the mean time I would notice that the kind of Spiritism here kept in view is that which professes to be allied with Christianity, and to exhibit a new phase of revelation—some-what in the same manner as Montanism in the second century, Swedenborgianism in the eighteenth, and Irvingism in the nineteenth—while it adopts forms and methods of wonderworking akin to those of some of the Gnostic and Manichæan sects and identical with those of the modern American mediums. To those who think that it can be safely pursued because it professes to act in the name of God and of Christ, I would urge a careful consideration of the following passages, especially in the original languages and in their full extent :—Deut. xviii. 92-2, Isaiah viii. 19-22, and Matt. vii. 15-23, xxiv. 4, 5, 11, 24, 25. These Scriptures show that to consult or ask questions of the dead (*dârash el hammêthim*) is absolutely forbidden as one of the “abominations” of heathenism, and that the most holy names may be presumptuously used by wonder-workers to their own final confusion and shame as workers of “lawlessness.” God in fact has not only given us *a* revelation, but a sufficient revelation and one final for this age, and to attempt to add to it is to dishonour Him and His Son (cp. Gal. i. 6—9). We must look also, not to professions, but to fruits, and they are I fear, certainly, such as are described on pp. 55, 56.

Nothing is here said, and happily the circumstances of this diocese scarcely require that anything should be said, of the definitely Pelagian and anti-Christian form of Spiritism which is rather widely spread in some of the midland and northern counties of England. This is a manifestation of evil of a most serious nature, recalling in many of its features the demoniacal possession of the Gospels, and the witchcraft of the Middle Ages; but resting on physical manifestations which are closely related to those of the more pretentious kind. The two in fact cannot be dissociated; and this ought to be an additional warning to those who are inclined to accept Spiritism in any form as an ally of religion.

SERMON VI

ON CHRISTLIKE DISCIPLINE OF THE WILL

JOHN vi. 38

"I came down from heaven, not to do Mine own will, but the will of Him that sent Me."

I

THUS does our Lord in one of His most marvellous discourses, that on the Bread of life, sum up the motives of the Incarnation, the purpose of His ministry, and the character of His manifestation to the world. "I came down from heaven not to do My own will, but the will of Him that sent me." The very form of the saying is an instance of the truth which He is expressing, and an example of the submission of His will. The words are not so much self-chosen, independent, original words, as a paraphrase drawn from the Psalter, the adaptation of a text from a book of devotion, written long ago in the course of God's Providence—a book which He deigned specially to make His own.

The Lord in His humility shows Himself the true Son of David by taking up some of David's words from the fortieth Psalm (7, 8), which themselves again refer back to the book of Deuteronomy, and making them the motto of His earthly life. He paraphrases David's utterances about his own case, which run as follows:—

"Sacrifice and offering Thou didst not desire: mine ears hast Thou opened: burnt offering and sin offering hast Thou not required.

"Then said I, Lo, I come : in the volume of the book it is written of me, I delight to do Thy will, O my God : yea Thy law is within my heart."

The reference on the part of David to the *Law of the King* in the seventeenth chapter of Deuteronomy can hardly escape the attentive reader. It was a statute or ordinance under which the king was specially to copy out the book of the law and to keep it by him all the days of his life "that he may learn to fear the Lord His God, to keep all the words of this law and these statutes to do them" (Deut. xvii. 18, 19).

Our Lord then in choosing these words to describe His mission, places Himself in line with a long historical development, the track of which had been marked out for Him by God's Providence. He places Himself on the level of humanity, even while He is asserting His divine mission, and His heavenly origin. "I came down from Heaven" (we may hear Him say) "not to do My own will, but the will of Him that sent Me—who sent me, as son of David, and King of Israel, just as He sent David to fulfil the law of Moses. Mine ears have been opened to hear and understand the voice of the Divine teacher, and to offer that sacrifice of self which is better than any material sacrifice of whatever kind, whether it be a thank-offering or a sin offering."

This attitude towards Holy Scripture and Church history—as we may call it—taken up in so natural and unforced a manner, ought to help us to accept a similar position, not only with humility, but with eagerness and gratitude. It is a limited and unambitious position, but it enables us to feel safe and happy, to trust our lives to God without anxiety, and to leave the future result in His hands without undue regard to our own reputation or special influence. "The disciple is not above his master : but every one that is perfect shall be as his master" (Luke vi. 40). What can be more satisfying a promise than this? For by *perfect*, I suppose we are not to

understand absolutely faultless and impeccable, but full-grown and fully-developed, one who follows the lines of God's leading and does not seek his own will or glory but the will and glory of God.

II.—This passage of our text by itself (and it does not stand alone) would suffice to refute the false teaching of the Monothelites who held that our Blessed Lord had no proper human will, but that it was absorbed in the divine. This indeed was rightly adjudged a heresy at the sixth General Council. For such a belief would quickly destroy our faith in the reality of the Incarnation, and would gradually reduce the conception of our Lord's manhood to a shadow; since the truest representation of human nature that we can frame to ourselves is that of a moral being endowed with free-will. Without a human will our Blessed Lord could have had no growth, no discipline, no temptation, no gradual sanctification, no approach to that perfection of human beauty of character which was completed upon the cross. All that now makes Him an example to struggling, patient, sorrowing, and suffering humanity, all that makes Him the perfect sacrifice taking the place of old types and shadows, would be essentially absent. All that makes His life the counterpart of our best selves in our highest moments, all that puts before us a not wholly unattainable ideal, would have been erased and blotted from His example.

III.—But how, we may well ask, could one who was really sinless, feel the difference between His will and the Father's will? That He does so there can be no doubt. He expresses the sense of this difference here. He expresses it more strongly in His response to the Greeks in Holy Week, and in His midnight agony in the Garden of Gethsemane: "Not My will but Thine be done."

It may be useful for us to ask, and to attempt to answer, this question, since a knowledge of the nature of

our own will, and of its temptations and possible advance in grace, is involved in the reply.

Christ's will, we may answer, was a true human will in everything except the inclination to sin. But there are many ways in which the will requires discipline and education, where sin is not at any rate primarily in question.

There are many natural desires which are inherent in the constitution of man, which have to be checked and directed in order to bring them into conformity with the Divine will. "I am the true vine," says our Lord in another place, "and my Father is the husbandman." The work of the vinedresser is above all things to direct growth into certain lines, and to prune and check it in others. By this humble figure does our Lord describe the common life, His and ours, which He has graciously not only called but made His own.

The grasping tendrils, the ambitious shoots of the vine, are apt emblems of human instincts and longings in their undisciplined state.

We may mention among these the desire to attain an end rapidly and at one stroke, the desire to avoid pain and labour, the desire to escape from sorrow, the desire to win human love and affection, the desire of power. All these desires were no doubt present in our Saviour's humanity, and present we may say with a strength directly proportionate to His sinlessness. For in all of *us* the force of desire is blunted by sin, both original and actual. We not only "cannot do the things that we would," but we cannot feel sufficiently and perseveringly eager for *anything* good. But to an unfallen nature the force of desire must be almost boundless; not uncontrollable indeed, but conscious of infinite possibilities which are hid from the weak, the sensual and the cruel.

IV.—Let us then consider our Lord's example and our own need of discipline in reference to some of these natural desires of the will.

First let us take the natural desire to attain an end rapidly and at one stroke. Such attainment the French well call a *coup de main*, since it is the possession of *hands* that gives a special character to human desire. From earliest childhood the clasping, grasping hand is an index of the mind within. We want to bring everything from the moon downwards within the reach of a single effort: and this goes on throughout life in those who do not submit to discipline.

From the schoolboy who gets up his lesson with an English translation, or obtains help from another boy in doing his prose or verse task, up to the grown man who sets his whole energy to achieve success by a single fortunate speculation in business, or the gambler who hazards his all on the turn of the die, or the sceptical inquirer into the unseen, who longs to substitute conviction for faith, by establishing a direct intercourse with the spirits of the departed—this tendency to take short cuts is a strong and masterful passion of human nature. It exhibits itself in all classes, in a thousand different ways, and in every part of daily life. Such hasty effort is in its origin not necessarily sinful. The boy (we may perhaps remember with shame something of our own experience) is prone to think that the actual piece of knowledge to be gained, or even displayed, is *the* important thing, and that to get it quite right at once will injure no one else, and be better than to risk a number of preliminary blunders. There is a charm about a compact and accurate result, which is apt to overbalance scruples of conscience and recollections of the unworthiness of deceit and of the shame of obtaining praise, for labour, diligence, and ability, which are not really ours. The speculator thinks in the same way of success in business as a glorious end—a proof of financial genius, which it would be a loss to the world, as well as to himself, if it were not achieved. He does not think of the danger to his own character, from habits of feverish excitement and imprudence, which lie close to all speculations. He does

not think of the danger of leading others into risky and selfish undertakings. He does not think of the necessary loss to many which is the coefficient of his own gain.

Again, the rash intruder into the unseen world, thinks, it may be, of the joy of conviction and the rest given by more perfect knowledge, but neglects the attendant dangers. He does not realise that he is disobeying a plain command of God's Law (Deut. xviii. 9 foll.). He does not regard the terrible temptation to which the so-called "medium" is exposed to supply by invention and fraud the ever increasing demands of those who inquire at the fancied oracle. He does not adequately consider the danger to himself of spiritual pride and distaste for healthy religion; the danger of rebellion against the necessary limitations and discipline of daily life; and lastly the awful danger of contact with evil spirits, disguised and transformed it may be as angels of light.

That mediums very frequently, and possibly all paid mediums, tend to become charlatans, is undoubted. The supposed power exercised by them is too great a strain upon human virtue, especially when it is exercised by persons who habitually allow and expect themselves to be thrown into a state of trance in which the ordinary conditions of will, affection, intelligence and conscience are dormant, or subordinate to a super-sensitive condition of the nerves. Next that those who take up what is called spiritualism or theosophy, as a prop to faltering religion, grow often weak in the old faith, and careless in those practices of religion which all Christian experience recommends, is an undoubted fact. That the results in the way of revelation are trivial is also generally admitted; yet it is believed by not a few who have made careful experiment, that there is a diabolical element at work behind the veil of fraud and fancy and pretence. Three such distinct experiences I have come across, and they seem quite as probable as any other explanation of the facts in question. This, I take it, is the natural

interpretation of several passages of the New Testament, and was the general and perhaps unanimous opinion of the Fathers and Teachers of the early Church.

All these desires to take a short cut to knowledge or success are rebuked by the Incarnation, by the submission of our Saviour to birth as an infant, and to growth as a child in wisdom and stature, by His acceptance of the laborious path of duty traced out by the old law, of which the Circumcision is a most signal instance, by His obedience to its spirit as well as its letter, by His reverence for Holy Scripture, and the declaration—which He apparently makes His own—that if they “hear not Moses and the prophets, neither will they be persuaded though one rose unto them from the dead.” He grew, He learnt, He sanctified Himself. Never once did He put off the duties and responsibilities of reason, or the humble attitude of prayer and patient waiting. Once, and once only, at the Transfiguration, did He exhibit anything that could be fairly compared with the supposed experience of the seekers after converse with the spirit world. This was a marked exception, occurring at a most important crisis in His ministry, and evidently intended to prepare Himself and the chosen three for that unique and tremendous event—the Crucifixion of the Son of God. Its exceptional character is so marked, that only the blindest self-assertion can draw from it any probability that similar converse would be frequently permitted to ordinary mortals. Far be it from me to limit God’s mercy to those who in darkness or despair call upon Him for light and aid, *e.g.* in danger of death or at great crises in their lives. But that ordinary persons in the ordinary trials of life (when common habits of piety and devotion, and reasonable inquiry into the grounds of belief, were alone needed to help them) should expect such revelations as were given to the Incarnate Son of God once only in His ministry—this seems to me a monstrous and even criminal perversion of the good news of the Gospel. Such a persuasion may well come as a

suggestion from him who said to our Blessed Lord "Cast Thyself down," and quoted Scripture, appositely enough, to justify his ruinous proposal. It cannot come from the Holy Spirit, who speaks to us as much by the records of Christ's example, as by the words of His teaching.

V.—The desire to avoid pain and sorrow is equally natural with, and perhaps even more justifiable than, the desire to reach an end quickly. It is part of the instinct of self-preservation, which is as necessary as any other right instinct of our nature. To suffer pain gratuitously and without a good end is scarcely less wrong than to inflict it needlessly. It is no more part of the Imitation of Christ than for an enthusiast to crucify his body merely to have an outward likeness to the Saviour of the world. Such things have been done in actual fact, little as they seem possible to ourselves even to imagine.

Yet so much pain and sorrow is in the world, and has to be borne by so many, that a good man has constantly to habituate his will to the thought of bearing pain and sorrow, willingly and gladly, whether as a help to others, or as an integral part of his own earthly discipline. He will then be constantly on his guard against trusting the instinct of self-preservation too implicitly. He will remember that a short life is not necessarily an unhappy or ignoble one, or a long one necessarily blessed. He will recollect that eight days after His birth, the Saviour Himself suffered the pain that was a proof of His sympathy with fallen humanity, a mark of discipline and self-sacrifice. This is an experience that even the youngest here is capable of appreciating and making his own. You, dear children, have mostly very happy lives, but you have from time to time trials of patience, of fortitude, of suffering. How do you bear them? Remember that Christ took our nature in a poor home and under a stern discipline. Remember that there are hundreds, thousands of children, as innocent as yourselves, who suffer pain as their necessary lot; and

keep your faculties, your eyes and ears and heart, all alive so that you may be some day able to help them. And you *will* be able to help them, if you bear childish troubles, loneliness, disappointments, discomforts, sickness, pain, the trial of seeing others loved or rewarded more than yourselves, as part of God's will for you, as helping you to be more like Christ. You may be able to do little for others just yet, but you may grow up to it if you are hardy and brave, just as a tender, bending sapling, in the open ground, grows to be a beam to support a house, or a timber in a mighty ship. Hothouse plants are pretty but useless. Even the vine with us is more for ornament and pleasure than actual use. Do not be hothouse plants, dear children, but give yourselves up to the bracing discipline of open life, as it may be sent to you, and believe that it is happiest for you.

On the other hand children, as well as grown up people, may easily fall into a very different attitude towards life. If we believe that we have come into the world to do our own will and pleasure—and forget to think about the will of God—we shall seize upon the instincts of self-preservation and self-development as the main guides of life. Those of us especially who have an eager æsthetic nature, loving beauty and harmony for their own sakes, will tend so to fashion and order our lives that the echoes of pain and sorrow from other lives may be softened by distance, that we may not be called upon to suffer anything that can be avoided. In this way it may be easily possible for a person to be habituated from early youth, and without any consciousness of sin or wilful wrong-doing, to an atmosphere of serene and unbroken selfishness, to accept it as a second nature which is a law unto itself, and, what is even worse, to bring others to accept it and to expect nothing better or nobler from him.

Let us then bear all the natural troubles that life brings to us, not with the hope of merely hardening our character, so as to attain a stoic calm or indifference, but

with the intention and desire to attain a more Christlike sympathy. We must perforce sometimes cry out in anguish praying that the pain and sorrow may be removed from us. Do not doubt that an answer will be given to such prayers, and not only an answer, but the best, the most loving answer. Yet not, perhaps, the answer that we immediately expect or desire.

Our Saviour prayed in His agony that if it were possible the cup of suffering might pass from Him. His prayer was heard, but *not* answered by the removal of the cup. The Apostle S. Paul prayed earnestly that the thorn in the flesh might be removed from him, that weakness of body which seemed a great impediment to his usefulness and his preaching. It was *not* removed: but something better was given, the inner voice, which has nerved whole generations of men and women to bear the trials of uncertainty. "My grace is sufficient for thee, for my strength is made perfect in weakness."

VI. Lastly the desire for human love, respect and affection, is not only justifiable, like the instinct of self-preservation, but in a certain sense a positive duty. No one is worthy to be called religious who does not care and care very much, to win the love and respect of those about him. A brusque offensive tone and a careless manner and a hard heart, are not only contrary to good breeding, but contrary to the Gospel. And to try to win the love of the brother whom we have seen is the best way (as we are taught) of showing that we love God whom we have not seen.

But there is no need to tell you, brethren, how very unsafe it would be to make success in winning love, and what is called popularity, the test of a good life.

Strive to *deserve* love, but be not surprised or indignant or irritable if you do not gain it.

There is probably no better test of real goodness than for a man to go on loving and doing acts of love in spite of

failure to win it ; and real goodness cannot be lost in its efforts.

If such perseverance come from submission of the will to God, if it be according to His will, sooner or later the desire must have its way. For God's will is perfect unselfish love : and such love must triumph.

SERMON VII

THE HIDDEN LIFE

COLOSSIANS iii. 1—4 (R.V.)

"If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

"Set your mind on the things that are above, not on the things that are upon the earth.

"For ye died, and your life is hid with Christ in God.

"When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory."

THE Epistle for Easter Day, with its precepts of mortification, sounds at first, perhaps, somewhat sadly on this, the brightest of festivals. But just as in the first days of the Church, when new Christians had specially to be warned about the right use of their Christian liberty, so now those who have been set free from the discipline of Lent, and especially the newly-confirmed have need of such severer counsel to brace them and teach them how to live.

You will not think it strange or out of place if I address my sermon mainly to those who have recently been confirmed and have to-day been admitted to Holy Communion. This chapter and the one before it, with their words about death and new life, about putting off and putting on, clearly refer to those whose Baptism, like your own, had lately been crowned by Confirmation and first Communion. Baptism, we must recollect, was regularly celebrated on Easter Eve at eventide, and further, as you will all remember, was then at once followed by Confirmation, and by

first Communion on Easter morning. It was, in fact, one long beautiful symbolic rite, which probably in the first, and certainly in the second, century had a strikingly dramatic character.

Nor will you be surprised if on this Easter Day I think of my own recent visit to the Holy Sepulchre and recall the rites of Baptism which there went on with such evident appropriateness, as they are described in the Lectures of S. Cyril, Bishop of Jerusalem in the fourth century, and the somewhat later pilgrimage of a Gallic lady, known by the conjectural name of Silvia.

Let me try to set some of the circumstances before you, as they were actually brought out on the spots associated by Christian tradition with the death, burial, and resurrection of our Lord and Saviour. The present buildings owe their origin of course to the first Christian Emperor. They were in the fourth century three in number. The first of them is represented by the Chapel of Helena, which is to my mind the most striking of the existing buildings. It is not indeed identical with the old Basilica or stately Church of Constantine the Great; but it is on its site, and in the eastern part of the sacred area or precinct—marking the place where the Cross was supposed to have been found. The Basilica is described as a magnificent building, broad as well as long and high, and with cloisters on both sides of it. This church was naturally on a lower level than the mount of Golgotha, which lies in the centre of the precinct but rather to the south. Here was the Chapel of the Cross, or of the Crucifixion, and behind it a large open court surrounded by cloisters—a site now occupied, I suppose, by the fine Church of the Crusaders of the middle of the twelfth century, which is at present in the hands of the Greeks, and where the Patriarch Damianus has his throne.

The third of these ancient spots is of course the Sepulchre itself, which in S. Cyril's time was covered by a church much smaller than the Basilica of Constantine—but also built by him—called the Anastasis or Resurrection. These

three—the Anastasis, Golgotha and its cloister, and the great Basilica or Martyrium, were the scene of the common worship of the Christians at Jerusalem—except on the rarer occasions when they resorted to the old Church of the “upper room” or Cœnaculum on Mount Zion. This last sacred spot, the place, as was thought, of the Last Supper and of the descent of the Holy Ghost, is on the south-west of the city, in fact near Bishop Gobat’s school, and is unfortunately in Moslem hands, being valued by them as containing, as is supposed, the tomb of David.

S. Cyril’s famous lectures on the Creed were delivered, in the magnificent Basilica of Constantine, to those preparing for Baptism and their parents and friends—but chiefly, of course, to the former, who were clearly all of “years of discretion.” When the evening of Easter Eve arrived, the young people were taken to the outer hall of the same Basilica of Constantine on the extreme east of the precinct. Here they three times renounced Satan, turning westward, stretching out the hand as if to one actually present, and saying, “I renounce thee Satan and all [thy] * works and all thy pomp and all thy service.” † After this they repeated the Creed, apparently in a shortened form, turning to the east, “the place of light.”

They then entered the church and put off their under garments, an image (says S. Cyril) of putting off the old man with his deeds, and imitating Christ, who hung naked upon the cross.

They were then anointed from head to feet and led to the pool of baptism. The font is not described particularly, but it was evidently below the floor of the church, probably as it is now to be seen in Coptic churches.

Each was then asked if he believed in the Name of the Father and of the Son and of the Holy Ghost, and made that saving confession. Then they descended three times into the water and ascended again, which was an act

* The text strangely has *his*.

† *Cat.* xix. 2, 4, 5, 6, 8.

regarded as symbolical of the three days' burial of Christ. They died in the pool of baptism and were at once born again, and the water of salvation was (S. Cyril says) "at once their grave and their mother." *

After this they were clothed in white robes, and thus in a figure put on Christ's righteousness. Then came Confirmation with a sweet-smelling ointment or chrism applied not only to the forehead, but also to ears and nostrils and hearts, in memory of Christ's anointing with the Holy Spirit. Laying on of hands is not mentioned by S. Cyril, and it can hardly have been a separate act, or one to which he attached much importance. Then, it would seem, the Lord's Prayer was said by the candidates all facing east. Then followed a procession to the Church of the Sepulchre, no doubt through the cloisters, and equally certainly with torches or lamps. There was evidently a representation in action of the parable of the Ten Virgins going in their white robes, with lamps lit in their hands, to meet the bridegroom. S. Cyril at the beginning of his lectures paints this happy moment as one to be looked forward to with intense longing.† "Even now let your ears ring with the sound : long for that glorious sound which after your salvation the angels shall chant over you—'Blessed are they whose unrighteousness is forgiven and whose sins are covered '—when like stars of the church ye shall enter in, bright in the outward man and radiant in your souls."

Besides this hymn or anthem, a prayer was said at the Church of the Resurrection by the bishop, which has not been preserved to us. The procession then returned from the Holy Sepulchre to the great Basilica for Communion, which was probably given them quite early in the morning, in the presence of a large concourse of people keeping the vigil of the Resurrection.

The communicant classes, as we should call them, were held in the smaller church, that of the Resurrection, during

* *Cat.* xx. 4.

† *Introd. Lect.* 15.

Easter week, and were listened to not only by the candidates newly baptised and confirmed, but by a large body of elder persons. The bishop who gave these lectures gave them in Greek, but a presbyter stood by to interpret what he said in Syriac ; and care was taken to give the sense also in Latin for any Latins who might be present. Both these series of lectures, the Lent lectures on creed and doctrine, and the Easter lectures on the Sacraments, were very popular, and the latter especially, we are told by Silvia, were loudly applauded.

There is much in these descriptions to make us think. We may first perhaps feel a little envious of those who had the great advantage of worship and instruction day after day in these holy places ; and may think that we too should have found faith and life easier if we had had the same impressive surroundings to our childhood. And you who dwell under the shadow of a great cathedral, I whose earliest memory is of the solemn and indeed awful majesty of Westminster Abbey, can understand something of this feeling, and may be sure that it was a real one. S. Cyril's constant references to the scenes in which he was speaking are forcible and yet not in any way affected.

But certainly the nineteenth century in England has many blessings which the fourth century had not, and the healthful peace of a constant Christian atmosphere about us far outweighs the local advantages, which dwellers in Jerusalem undoubtedly possessed, in days when Christendom was united and the holy city was in Christian hands.

What, however, I think strikes me as most helpful in these descriptions, is the freshness which still attached to the figures and symbols of the service. There is no hint of superstition ; scarcely anything seems done for form's sake ; but every one enters into the reality which is behind the image. There is in fact a continuity between the fourth century and the age of S. Paul, though some of the forms, like the anointing *before* Baptism, seem to have

been comparatively new, and (of course) in that case less important.

This reflection would lead us naturally to consider the right and the wrong use of ritual, that is to say of symbolic teaching addressed to the eye and ear, which is likely to be one of the most perplexing questions of the coming century, even more than it has been of this. I cannot enter at length into this attractive discussion, but one thing let me say.

I must warn you, dear sons and daughters in Christ, you on whom the hopes of the next generation so much rest, not to be too eager or exacting in these matters, and especially not to be led away by a craving for novelty or for the restoration of what is commended to you simply because it is old, or mediæval, or popular in other churches. The dramatic instinct is growing strong among us, and it may overpower our judgment of what is fitting in the worship of God. On the other hand, the principle of continuity, of keeping to what we have received from our forefathers, and so going on from strength to strength, is of essential value in Christian worship: and nothing of mere beauty, or dramatic effectiveness, or impressiveness of symbolic teaching, will make up for the breach of unity in a congregation caused by the intrusion of personal or popular taste and sentiment into the region of devotion. It was because the symbolism of S. Cyril's time was, on the whole, continuous with that of S. Paul's that it had so uniting and edifying an effect upon the whole Church of Jerusalem. We must be careful lest we, in seeking for more of ritual expressiveness, produce a contrary result.

The object, of course, of all this symbolism was not to obscure and overlay, but to illuminate the spiritual lessons which were then, as now, the all important things,—the putting off the old man, the putting on of the new, the burial with Christ in baptism, the anointing with the Holy Spirit, the hidden life of the resurrection which is to await its full manifestation in the glory of the second coming.

It is about this "hidden life," the life as it were turning on the two poles of the holy Sepulchre below and the throne of God above, that I desired specially to speak a few words of counsel to those confirmed in the past weeks.

I want you, if you will, to use more fully that part of the symbolism of the Eastertide initiation, or entrance into full membership of the Church, which is especially *English*, and therefore continuous with the past history of religion in this country, as it is indeed with the history of the Apostles' times. It is not a mere accident that the bent of the Greek mind is specially towards making much of Baptism, the bent of the Roman mind towards the theology and ceremonial of the Eucharist, but the bent of the English mind is rather towards dignifying and thinking much of the rite of Confirmation. There can be no doubt that it has grown to be of special interest and importance to ourselves, in the natural course of God's providence, dealing with a practical and personally religious people. Indeed the feeling in this country dates back several centuries before the Reformation. England is perhaps the one country in Christendom where the use of laying on of hands has longest existed as the outward sign of Confirmation. What then does Confirmation mean to us especially? It is being consecrated and ordained to the lay-priesthood, or rather, to put it still more broadly, to a share in the three Messianic offices of our Saviour, those of Prophet, Priest, and King.

Hence we are called to attempt to form the life of Christ within us, not merely after the pattern of our Lord's manifestation while here on earth, but according to what we may deem of it now that He is at the right hand of God, our Intercessor, Advocate, and Mediator, waiting till His enemies be made His footstool, waiting for the manifestation of the sons of God. Let me try to point out to you three marks of that life as our pattern.

In the first place it is a life apart—a hidden life. Immediately after the Resurrection there was a great difference

in the manner of our Lord's intercourse with His disciples. It was less continuous in its actual contact, and more unexpected in its manifestations, though quite as natural and tender and human, when once the strangeness of His appearances was overcome. This was a preparation lovingly given to make the withdrawal, when it came, less sorrowful, and to lead His friends to look upward and not to keep their eyes merely level with His figure as it walked the earth. And we feel the blessing of this, now that He is no longer to us Jesus of Nazareth known "after the flesh," but the son of Man and the Son of God—equally near to every race and equally adorable in every land.

Every child who lives a life which has its hidden and mysterious converse with the Eternal in prayer and meditation, is a help to make this life of Christ a reality to us. Little or nothing may be said; a look or whisper is often enough. Sometimes the change may be marked by self-restraint, by the absence of chatter about self and our petty likes and dislikes. Or it may be expressed in acts of self-denial which involve delicate consideration for the feelings as well as the tastes of others—that "sweet and innocent compliance which is the great cement of love." Sometimes it may be seen in a quiet silent prayer in the bedroom a little longer than usual, a determination to have a few minutes in church before or after service—or in some midday hour—a posture of unaffected reverence, or a hushed tone in using Scripture words and in saying the name of God—all these are often eloquent signs. Let me say, then, gradually acquire certain new habits of devotion after your Confirmation, which make little show, which do not interfere with duty and usefulness and the convenience of the home, but which will mark you as having a higher kind of life withdrawn from the world. This will gradually help to perfect your vocation, whatever it be, in God's good time.

Then secondly, our Lord's hidden life is one of constant intercession or prayer for others. This is perhaps the

great mark of the lay-priesthood to which candidates for Confirmation are ordained : the special sacrifice they offer, known only to God. The clergy are called to a public sacred ministry in which the whole Church too does its part. This is the general sacrifice of all. But the special sacrifice of the confirmed is to offer prayers by name, and with increasing insight, for those who belong to the same home or household, to the same school or college, the same parish, the same religious societies, or are specially commended to them or dependent upon them. The great outlines of the Gospel net are marked by the organisation of dioceses and parishes : but many a little mesh must be woven by faithful hands of prayerful men and women if our Saviour's desire is to be fulfilled that not one of His little ones should be lost. It may interest you to know that we have in the press, and hope soon to publish, a new edition of our Diocesan Guild Manual, in which you will find a number of new Collects, helping you in this matter of intercession. Will you try to make use of it really and truly ?

Lastly, our Lord's life now is a *waiting* life. It has a constant outlook to the future. It expects the final consummation, the fulness of glory and liberty. Such too must be our life in Christ. It must not of course be a dreamy unpractical life, but it must surely have a constant sense about it of longing and watching and expectation. This temper will enable us not only to bear present disappointment and discouragement, but to undertake and persevere in plans and hopes which we cannot at all expect to carry out with our own hands *here*. But *here* is only a small portion of our life. Our Easter prayer is that, as God puts into our mind good desires, so by His continual help we may bring the same to good effect. But it matters little whether those who plan are the same exactly as those who seem to perform. Our Lord's life in heaven, we may reverently say, is ever growing in completeness by the addition of the faithful departed to His treasure. His body is being perfected and growing whole. If we could

learn to look at our present life as a contribution, probably very insignificant in itself, but still a contribution to the eternal plan of God in Christ, we should both dare to aim higher and yet think less selfishly of our own doings.

Live then, I beseech you, as really consecrated to God. Live a life above the world, yet one not claiming for itself any great prominence. Live a life full of prayer for others, and give time and thought continually to it as your special duty. Live for the great future of the second coming, and "when Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory."

SERMON VIII

PENTECOST A FORETASTE OF HEAVEN

ACTS x. 40, 41

" Him God raised up the third day, and shewed Him openly ; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead."

THE season of Pentecost, as the Church of old was used to call the fifty days from Easter to Whitsuntide, ought to be the happiest of the year. In the primitive Church it was a perpetual feast, without any fast days. In those days no Christian was allowed to kneel, in sign of his claim to stand upright before God in virtue of Christ's death and resurrection, who died for our sins and rose again for our justification. In later days the Paschal candle, blessed with much ceremony on Easter Eve, and lighted at every service, was a constant, if somewhat weak, reminder of Christ's joyous presence with His disciples in these happy days.

These days ought to be to us too a foretaste of heaven. Whether we have or have not the same symbolism as our forefathers, we ought to have the ideas that underlay their symbols. The season of Pentecost should be to us such a dwelling with Christ in His glorified and risen body, as will enable us to long and to labour after the full enjoyment which will follow His second coming. The eye of faith ought to see Him with us in a new relation, and ourselves in a new relation to Him. He has now passed

through and overcome all the trials and temptations and sorrows of human life. His human nature is full-grown and perfected, entirely sanctified and adequate to the divinity ; yet it enters into human life with a perfect and tender sympathy that equals the sympathy of Cana or Capernaum or the Upper Room at Jerusalem. Christ displays His royalty, His authority in heaven and in earth, His superiority to earthly conditions, His power to give the highest gifts to men, in a way that He had not shown before. But he is nowhere more tender than in His words to His Apostles and disciples in these days—to the holy women, to the disciples at Emmaus, to Thomas, to Peter, to John, and to the rest. Human intercourse is not suspended but lifted to a higher level.

And we too are taught to feel the difference. To us the long weary watching and waiting of the night vigil of life in this world seems to be over. The eager waiting for signs of His presence is past. The straining of eyes into the darkness in order to catch the first glimpses of His approaching form, the ears longing to hear His footsteps—these are satisfied now. He is with us once again all and more than all that we imagined and hoped for, not always discerned at once and yet appearing in no terrifying form or overmastering cloud of glory. “It is the Lord,” we whisper, with the loved disciple, one to another. “My Lord and my God,” we cry with Thomas, no longer doubting. “Rabboni,” we exclaim with Mary, speaking the language of His nativity, His mother tongue.

If we can enter into the records of this Pentecostal season with true inward sympathy, we shall, I say, have a foretaste of the life of heaven. We often ask ourselves—sometimes we ask one another—what it will be like? We are often inclined to say with Baxter—

“ My knowledge of that life is small,
The eye of faith is dim,
But 'tis enough that Christ knows all,
And I shall be with Him,”

and to say nothing else. This is far better than the ignoble curiosity which desires to see the special chamber in the heavenly mansions that our Lord is preparing for each of us ; but it is perhaps too merely negative. All indeed that we know is summed up in the thought of being “ with Him,” but the record of the days of Pentecost enables us to disentangle to some extent the different melodies and colours that make up the one light and harmony of that happiness.

In reading these records we shall naturally turn for guidance to the excellent treatise of the late Bishop of this See—Bishop Moberly’s *Sayings of the Great Forty Days*. I trust that those of the younger generation who do not know it will turn to it at this season. I am glad to think from what I have been privileged to see of the inner working of the minds of a number of them during the past weeks at a Bible class, that there are many quite capable of understanding and enjoying the book. Dr. Moberly, as he then was, indeed collected and analysed these sayings for a different purpose. Writing in 1844, at a time when the principles of Church government and of allegiance to the Church of England in particular, were everywhere being discussed, and when Mr. Newman’s secession to Rome seemed (as it was) imminent, he naturally turned to these sayings as affording “ outlines of the kingdom of God.” In the preface to the second edition of 1846 he made one of the most telling replies to Newman’s new book on *Development*—a reply which is particularly valuable as to the argument for the completeness of early Christianity in all essentials of the faith, and on the distinction between true and false development.

The book is, of course, mainly concerned with the Church in its earthly probation and pilgrimage, but the accurate summary of the records made for one purpose is equally good for another cognate end. From it I think we may not only gather the “ things pertaining to the kingdom of God ” during the present age, but may gain

some insight into our Lord's counsels for our eternal occupation and employment when we come with him into His kingdom. The thoughts of the great forty days are—in the fewest possible words—Christ's royalty, His perpetual presence, His work through His Apostles by the indwelling presence of the Holy Spirit (which is apparently the special means by which He is "touched" after His ascension); His work described as making disciples of all the nations and preaching the Gospel to the whole creation; His gift of the power to remit and retain sins; the duty and happiness of all the efforts of pastoral care as signs of loving Him; the privileges of the baptised in possessing salvation, that is perfect health and freedom in the presence of God, and the power of working miracles and the like. All these promises and experiences of Pentecost are, I believe, intended to give us also an insight into the promises and experiences of the kingdom of God as it is to be finally. As far as Church life and Church work is genuine, really unselfish, and a true effort to live with and for Christ—so far will it anticipate the joys of heaven.

How then may we best describe it?

If we try to put the New Testament view of heaven, as distinguished from the natural view of heaven, plainly in one word, we shall say that it is a life of *education*. It is not indolent resting in sunshine or keen satisfaction of healthy appetites, but it is progressive work for God. It is a pastoral charge, a duty to make disciples of all nations, to carry the message of salvation, to produce a true sense of sin and its remedy, to preach the Gospel to the creation. And if we consider the matter in the light of Christian commonsense, humbly attempting to enter into the great counsels of God, and not following the vague emotions which make up the ordinary thoughts, if we may call them thoughts at all, of heaven, the life must clearly be of that kind. God's will is to bring all men to the knowledge of the truth; and men remaining men and not being changed to angels—though "equal to the angels"

in their immortality—all men will have much to learn. Even if a time should ever come when the most Christian standard ever attained by any nation should become the standard of all men of all nations, and that of all at one time, which seems hardly consonant with prophecy, not to speak of historical probability, there will yet remain the many millions of partly trained and imperfect men who lived before that happy time was reached. Their souls are equally dear to God. They are not mere experiments in life thrown aside as rubbish when perfection is reached, but living souls into whom God breathed the breath of life with an eternal purpose. The totality of humanity of all ages in one great body of Christ is the true idea of the kingdom of God. How far that idea will be realised and felt, we cannot tell. There is, of course, a dark shadow over the fate of sinners who have rejected God wilfully. But there is no reason to think that the mass of mankind will be lost because of its mere *ignorance*. Our pagan forefathers, whether Anglo-Saxon or Frisian, who objected to receive Baptism because they could not believe, as they were asked to do, in the eternal condemnation of their ignorant ancestors, had perhaps a juster apprehension of the Gospel than some of those who preached to them. God evidently intends to offer eternal life to all who have not forfeited it absolutely by self-willed rejection of Himself, and who have done good according to "the law written in their hearts" (Rom. ii. 14-16; cp. S. Matt. xxv. 32-40). What practically infinite scope then for pastoral work, for making disciples, for preaching the Gospel to the whole creation, does this open out!

If this is so—as it surely is—ought we not to prepare ourselves to take part in it? Compared with this magnificent enterprise all the dreams of ambition, of avarice or of pleasure pale into absolute insignificance. To be partners with Christ in the education of a world of men, not infinite indeed but to our senses quite innumerable, and with every shade of intelligence and power of heart and will—can

anything more wonderfully happy be imagined or more fit to engage every power of the soul in adoring zeal and devotion ?

Magnificent it is and yet within the reach of all. The weakest in intelligence, the most timid, the least mature, may yet expect to find some other human creature less gifted and advanced than himself or herself. We see how it is in common life, when a European, even of mean intelligence or low tastes, falls into the company of savage or semi-savage tribes, there is something in him, the gift of civilisation, which enables him to take the lead. How much more will any humble Christian, however unassuming, find work in the great mass of creatures of other days, primæval and mediæval men and women, to whom God desires to give life and health and knowledge of Himself !

But it needs love—it needs love. “ Lovest thou Me ? ” says our Lord to S. Peter before giving him the pastoral charge. It needs love and practical love : love that does its part as and how it can. We often ask ourselves why S. Peter fell, and so scandalised the Church, and so nearly left the burial of His Lord to the chance charity of perfect strangers. I cannot venture to judge him, but I notice no mention of his bringing others to Christ in early days. Andrew brought Him his brother Peter, but both of them left our Lord to find Philip. Philip it was who found Nathanael. We know of other similar incidents in the Gospels. Thus Andrew and Philip brought the Greeks to Jesus. John brought Peter into the palace of the High Priest, the holy women with willing feet ran to tell the disciples of their Lord’s resurrection. But while Peter is distinguished for his zeal and forwardness, joined to a real love to his Master, there is I think no account of his doing any kindness to another disciple. Rather it is he who said, “ Lord, how often shall my brother sin against me and I forgive him ? ” as if he somewhat grudged to act gently to a neighbour and wanted others to look up to him rather than to put himself in their place.

Let this be a warning to us to prepare for heaven by acts of practical love, and let us remember that heavenly love will, as far as we can see, be all direct *personal* service. Now we have money, we have societies and secretaries, we have a hundred ways of saving labour and time which are quite necessary considering the few short years we have to dispose of. Were it not for these instruments, which belong to time and space, as we knew them, we could do but little, and it would be impossible for the work of one generation to be carried into the next. Money is a kind of crystallised labour, and a society is a continuous personality. The two together give a permanence to the work of the Church on earth which nothing else can give. It is in work through societies, as well as individually, that good men like our dear friend Sir Talbot Baker,* who has just so suddenly yet so happily and painlessly passed away, are able to leave a mark on their generation which will endure long after they are gone. I have to acknowledge not only his work for church building but for the Society of Missioners of S. Andrew, which he more than any one else enabled us to found. His is but one example of many which throng round us in this place as we think of our dear brethren who are gone. But the endless years of eternity will give scope for person to act on person without any sense of wasted time or loss of other opportunities.

Therefore in preparing for the life of heaven let us strive to be more *personal* in our action, and particularly in this Pentecostal season. Let each do his best, not his second best, for Christ is risen and Christ is with us.

* The Rev. Canon Sir Talbot H. Baker, Bart., of Ranston, Dorset, Prebendary of Salisbury 1868-1900, a generous supporter of Diocesan Funds.

SERMON IX

THE THREEFOLD OFFICE OF THE SPIRIT OF TRUTH

S. JOHN xiv. 15, 16, 17 (R.V.)

"If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of Truth."

OUR Lord is here consoling His disciples with the tenderness which is born of foresight, when the consoler knows, far better than the consoled, how hard the trial and loss which awaits them will be to bear. The consolation is made up of warning and far-reaching precept as well as of encouragement and promise. It is strong and severely simple, and therefore wonderfully impressive. It assumes a divine attitude and position without the least appearance of effort. Think of our Lord's many words in these chapters which presuppose His unique fellowship with God, and therefore His unique power to console. Think of the invigorating words, "If ye love Me, ye will keep My commandments," which refer clearly to the second precept of the Decalogue, where love to God and keeping His commandments are set side by side as conditions of His mercy to man.

But the special form of the consolation is the promise of the Paraclete—at once Comforter, Advocate, and Helper—who is to take the Lord's place as an abiding friend. The whole future with its lights and its shadows, its peace and its persecutions, is to be approached under the cover

of this promise. If we had to sum up the whole of these marvellous discourses in the fewest possible words we might call them the promise of the Paraclete, and the description of His action as "the Spirit of truth." Three times is this name, "the Spirit of truth," given to Him here, and only here, in the Gospel; and once again only is it found in the New Testament, in the Epistle which is so closely allied to the Fourth Gospel, that it seems like a preface to it, or an explanation of it (1 John v. 6).^{*} This name then, "the Spirit of truth," is as distinctive of these discourses in the latter part of the Gospel as the great name of our Lord, "The Word," is of the prologue. It is the most salient feature of this part of the book. What does it mean in the text, and in the other places where it occurs? We must answer, I think, generally that it means the Spirit who brings, or reveals, the truth. For just as our Lord is called "the Bread of Life," because feeding on Him gives life to men, so the Holy Spirit, the Paraclete, is the Spirit whose indwelling and inspiring presence makes men know the truth. What He teaches is not merely truth, but "the truth," the fundamental truth on which all other truth reposes, our true relation to God, and God's true relation to us in Christ, our sonship, our fellowship, our duty of love. But further, just as our Lord is the Bread of Life, because He is himself the Life, so the Holy Spirit not only brings truth, but is Himself the truth. As God, the God of truth, He interprets God to man and man to God.

It is very important then to consider what the Spirit of truth is said to do for us. He does much more than give us fresh knowledge. He gives us knowledge indeed, but it is knowledge which none else can give, knowledge which has a divine power in it. If we look at the three

^{*} In the first Epistle, "The Spirit of truth" is contrasted with "the Spirit of error" (τὸ πνεῦμα τῆς πλάνης). The test is listening to the Apostle's teaching, especially that Jesus Christ has come in the flesh (iv. 2).

passages where the name occurs, one in each of these three chapters (xiv. 17 ; xv. 26 ; xvi. 13), and at the words which follow in close connection with them, we shall see that the office of the Paraclete stands out in three distinct and ascending degrees of energy. Firstly, He looks towards the past. He reveals the truth by heightening the memory of what our Saviour has told us. He will bring Him back to us. "I will not leave you desolate" (says our Lord, xiv. 18) : "I come unto you"—and not alone. For He says further, "If a man love Me, he will keep My word : and My Father will love him, and we will come unto him, and make our abode with him" (xiv. 23), and then "The Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance (*ὑπομνήσει ὑμᾶς*) all that I said unto you" (xiv. 26). The coming, then, of the Father and the Son, through the image of Christ formed in the soul, is thus described as the work of the Holy Spirit. It is not, of course, a mere memory, but it is a work of the Holy Spirit using human memory.

Secondly, the work of the Spirit of truth is to help us to bear witness to Christ before the world in our present struggles. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me : and ye also shall bear witness, because ye have been with Me from the beginning" (xv. 26, 27). And this is expressed in more detail, "And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment" (xvi. 8), a hard and sad and yet glorious task.

Thirdly, the same Spirit will be the leader and guide of the Church in all future changes. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth : for He shall not speak of Himself ; but what things soever He shall hear, these shall

He speak : and He shall declare unto you the things that are to come " (xvi. 12, 13).

Thus the sphere of this Holy Spirit is that of a Divine and eternal being. Past, present, and future are one to Him. The mystical Christ-like life inside the soul, the courage that faces the world with an unwelcome message, the farseeing wisdom that decides what is right in fresh emergencies—all three are equally His province and His gift. We do well to put all these attributes of the Spirit of truth together into one picture, that we may realise how glorious the vision is, how full the consolation.

An illustration may make this clearer to you. It seems to me that this vision is the threefold counterpart and inward support to the triple command which our Lord afterwards gave to S. Peter, and through the Holy Spirit is perpetually giving to the Church. "Feed My lambs," He says, "Tend My sheep," "Feed My sheep." It is the teaching and the power of the Paraclete, conveyed to man, that alone makes it possible to discharge these duties. To feed Christ's lambs we need the spiritual power which brings ever to our recollection what He was and perpetually is, and so to say re-creates His person both in teacher and taught. The image of Christ draws and delights and feeds the young and tender-hearted, the lamb-like, gentle souls of whatever age, as no other power in heaven or earth can do. Next to this, if we are to tend Christ's wayward sheep we need the courageous witness, the decisive discipline, and (if need be) the controversial protest, which convicts the world in respect of sin, of righteousness, and of judgment. Lastly, in order to feed Christ's sheep, that is to give to full-grown intellects and yearning hearts the knowledge that they need, and to help them in the critical turns of maturer life, to guide their journey into all the truth, we need the same Spirit of truth, acting with a new and different energy. Christ has promised to give us a Holy Spirit with all these powers, because they are His own. Our Saviour was all these in

turn to His disciples while He was yet present with them. He who was unequalled as an example, unparalleled as a witness, unapproached as a prophet and teacher, cannot surely leave us desolate. We trust Him, as we read these chapters, to be all this to His disciples, through the other Paraclete, in every age until the end.

The image of Christ, the witness to Christ, the guidance of Christ, all three coming to us through the same Holy Spirit—on each of these great subjects one might preach not one but many sermons. But to look at them together is good for us, not only because this contemplation gives us a sense of the full glory of the vision, but in order that we may discern truth from falsehood. The Spirit of truth is eternal and consistent, and no one can speak rightly in His name who does not adore and reverence Him in all three attributes. We cannot separate one from the rest and call it “the truth” as has sometimes been done, for instance, when men have exalted dogmatic orthodoxy above every other form of life and teaching. We can therefore test and try the professions of all who claim to teach the truth, by asking how far they correspond to *all* forms of the Holy Spirit’s energy. We shall better understand the value of this test if we take some of the ordinary expressions of the Spirit’s presence and apply it to them. For instance, we may say that the image of Christ is portrayed to us particularly in the Gospels. The witness of Christ is contained particularly in the Creed. The guidance of Christ is exhibited in the current doctrine and discipline of the Church, and in the changes which are introduced into it to meet changing needs.

Now it is clear that many a man may feel strongly and act conscientiously in regard to one or two of these three provinces of Christian life, and yet be an imperfect instrument of the Spirit of truth, because he fails in respect to the third. Yet all three are necessary parts of the truth. He surely will go least astray, and will lead others least astray, on whom the image of Christ, as exhibited in the

Gospels, has been most deeply stamped. Yet even he may be deficient in the moral courage of witness and in the practical wisdom which guides the Church in new difficulties. Again, he who clings most bravely to the duty of witness may be defective in gentleness on the one side and in wisdom on the other. He, again, who follows most closely the currents of modern difficulties, and most painfully tries to adapt the doctrine and discipline of the Church to modern needs, may, all too lightly, be weak in his reverence for the documents of the faith, and neglect to assert the abiding significance of the Creed.

It is, in fact, in regard to this last promise, "He shall guide you into all the truth," that we find the greatest practical unsettlement at this time. On the one hand we find Romanist teachers of the doctrine of development appealing to the continued presence of the Holy Spirit in the Church, in defence of all or nearly all mediæval and current errors, both in doctrine and practice. On the other, we may listen to those who, in the name of reform and free-thought, claim a right to destroy or mar the image of Christ in the Gospels, and to omit at will what is obnoxious to their sense of modern scientific requirements, from the Creed.

Without using exaggerated language or uttering hard words, we may say that these are the two greatest menaces to English Church life at the present day—dangerous in themselves and dangerous because of the reaction which they seem to justify. This reaction takes a double form—a reaction towards Puritanism and a reaction against any belief in a divine revelation in the Church. The tests, however, which these discourses supply will enable the reverent and thoughtful mind to be calm in the face of these dangers. The "Spirit of truth" must be consistent. No development, however plausible, either in the direction of Roman error or free-thinking laxity, can be true, because both are inconsistent with what Christ, through the Spirit of truth, brought to the remembrance of His first disciples about Himself, and with what the Church made the rule

of faith in its ancient Creed. Over and over again the Holy Spirit of truth has been grieved, if not quenched, by the narrowness, the rashness, the one-sidedness, the imperfection of man, striving to meet the needs of the day, but forgetting the breadth and the limitations of divine truth.

Yet we must not fail to give this third promise its due weight. The Church is not bound either by old errors, or by rules which may once have been useful, but have ceased to meet present circumstances. Growth and some degree of change are essential to life. And surely change in the way of correction, change by reversal to type, are marks of the Holy Spirit's work in the Church. Yea, even the past and present errors of the Church, and the mistakes and imperfections of her leaders, if we do not foolishly idolise them as beauties and perfections, may be signs at least of a struggle after truth. What Christian would not prefer an old faulty Italian picture, with its straining after eternal purity and peace, to some cold, contented, self-centred masterpiece of pagan art? The latter was work for time (as Browning puts it), "ours for eternity." He is (as you may, perhaps, have been reminded by reading the excellent essays of the late lamented Bishop of Southampton *) contrasting pagan and Christian artists, and he goes on to put the contrast in a terse antithesis :—

" To-day's brief passion limits their range ;

It seethes with the morrow for us and more,

They are perfect—how else ? they shall never change :

We are faulty—why not ? we have time in store."

We must not then be too anxious for the future, or too unsympathetically critical of the past, or of those who now—it may be grievously and painfully—differ from us. We must link past and present together, with patience towards opponents however rough and unwelcome, with reverence for the upward striving of the past, even when

* *Old Pictures at Florence*, quoted in Bp. Arthur Lyttelton's *Modern Poets of Faith, Doubt, and Paganism*, p. 41, London, 1904.

it was mixed with error, and with hopefulness for the future even when it involves a correction of the past. This is, I believe, the special task which the Spirit of truth has assigned to our own beloved Church—"the Church" (as it has been well called) "of the reconciliation." If we hold fast the Head, the image of Christ in the fulness of the Christ-like temper, if we steadfastly bear witness to Christ as truly God incarnate, we can meet the problems of the future in confidence that the Spirit of truth, whose past teaching we accept with humble and hearty reverence, will guide us, in His own good time, even through mistakes and failures, into all the truth.

SERMON X

THE BAPTISMAL CONFESSION AND THE CREED

2 TIMOTHY i. 13 (R.V.)

"Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus."

2 TIMOTHY ii. 8 (R.V.)

"Remember Jesus Christ, risen from the dead, of the seed of David, according to my Gospel."

THE study of an intimate private letter addressed by a great teacher to a beloved disciple, who is called to carry on his dying master's work, is always full of interest. But when the master is a S. Paul, writing from the city which had been the chief goal of his hopes as an evangelist, and now was felt to be the destined scene of his final witness to Christ, and the disciple a Timothy, whose character he had formed so long and so tenderly, the interest is intense. We cannot but be deeply grateful to the Holy Spirit who first led S. Paul so to write, and afterwards inspired the Church to treasure up this legacy of fatherly love for public reading. It might at first well seem doubtful whether so intimate a document should be drawn from the reserve with which Timothy had, I presume, at first treated it. It was a treasure, but, during his lifetime may be, a treasure for himself and his immediate friends alone. Both the letters which have come down to us addressed to him contain personalities, respecting himself and others, which would hardly have

been inserted in letters intended for public reading. They imply a certain grave anxiety as to his stability and maturity of character. They contain details of a private nature. They indicate a certain almost feminine softness in the disciple which he might, naturally and properly, not wish to have publicly proclaimed. For this reason, it is possible that they were not contained in the earliest collection of S. Paul's letters, and it is in this way, perhaps, that we may best explain the doubts thrown upon their genuineness by that heretic Marcion. The same outspokenness on S. Paul's part might make Titus shrink from at first publishing the letter addressed to himself, though the references to his own strong character are very different from those which portray his gentler brother in the ministry. It is almost impossible, *e.g.*, to suppose that Titus would have allowed the Cretan Christians to hear the famous verse of Epimenides quoted against them in the public services of their own Church. That letter, too, was surely kept private for some time before it was included in the collection of sacred books for public reading.

But how precious all these letters are I need not explain to those whom I am addressing to-day. Their private character and outspokenness give us a sense of personal touch which is a great aid to faith. They give us an insight into the actual polity and working of the primitive Church which we obtain from no other source. They also make it clear that the Church, before the taking of Jerusalem, was possessed of a system or body of teaching which its ministers were pledged to hand on to others.

I have chosen verses from the last of the two letters to Timothy, the last writing of the great Apostle that has come down to us, which make the existence of this body of teaching clear. They may remind us, as an Ordination day ought to remind us, that we belong to a great society which has received a deposit of truth from our Lord and His Apostles, and is bound to guard it and hand it on unaltered to those that come after us. They emphasise

certain truths about our Lord Jesus Christ, and especially about His resurrection and nativity, to which S. Paul attached great importance, and on which the minds of many in our own age are being specially exercised.

Can we go a step or two further and ascertain the relation of this body of teaching to our present creeds?

I think we can do so, and that the result will come out, as is so often the case, by careful comparison of one Scripture with another.

The first point that emerges is that the official statement of the truth (if we may use the word in such a connection) was expressed in two very different ways. On the one side was the larger statement, the deposit committed to the teacher for the use of all, on the other the short confession made by the disciple when he was brought to baptism.

What do we know of the character of each? It is, of course, much easier to decide the character of the baptismal confession than to describe all the contents of the teacher's message. The object of the baptismal confession was to stamp a man decisively as one who was now a Christian, and no longer a Jew or Gentile. As long as this result was secured, it was enough. Three such forms of confession we know. The first is that which S. Paul attests, consisting of only two words in the original: "*Jesus is Lord.*" He refers to it in writing to the Corinthians (I Cor. xii. 3): "*No one can say 'Jesus is Lord' but by the Holy Ghost*"; and to the Romans (x. 9), where this "confession with the mouth" is joined to the belief in the heart in the Lord's Resurrection, symbolised, no doubt, by the act of baptism, which followed the confession.

This was, I presume, the first baptismal confession of all the Churches founded by S. Paul.

Very similar, though slightly different, is the confession to which S. John bears witness, and which we find also in the Epistle to the Hebrews (iv. 14), the confession, we may

presume, especially of Asia Minor. This runs, "Jesus, *or* Jesus Christ, is the Son of God." *

The third primitive confession that has come down to us is that of Palestine. It is taken from our Lord's words to His Apostles as to baptism, recorded in the last verses of the Gospel according to S. Matthew (xxviii. 19), the Gospel which, we must remember, was originally written for the Jewish Churches of Palestine. It was still used in the fourth century at Jerusalem, almost in its bare and primitive simplicity. It ran then: "I believe in the Father, and in the Son, and in the Holy Ghost, and in one baptism of repentance." †

The putting together of these three primitive forms helps us, I think, to understand how it came about that we sometimes read, as in the Acts and S. Paul's Epistles, of baptism in the name of Jesus, or Jesus Christ, or the Lord Jesus, ‡ and not (as we should perhaps expect) in the name of the three persons of the God-head. Originally, I believe, it was held to be sufficient if the significant words were said by the person baptised, not by the presbyter or deacon, and said before the entrance into the water, not at the actual moment of washing. The early Church, indeed, laid very little stress on the minister of baptism, as we see from S. Paul's remarks about his own work, which he declares was "not to baptise, but to preach the Gospel" (1 Cor. i. 17). But it made much of the faith and confession of the candidate, and of the symbolism and sacramental virtue of the washing which he underwent. It was natural, therefore, that at first there should be no heart-searching anxiety or tendency to dispute as to the form of words used in the confession, which might vary

* 1 John iv. 15, cp. v. 5, and Heb. iv. 14; see also S. John xx. 31: "These things have been written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

† S. Cyril, *Catech.* xix. 9, cp. xx. 4; A.D. 347.

‡ Acts ii. 38, viii. 16, x. 48, xix. 5; Rom. vi. 3; Gal. iii. 27. The verb is always passive.

according to the circumstances of the Church, and even according to the ability and intellect of the person baptised. The confession in every case meant the same thing—the acceptance of the central truth that Jesus Christ is the Lord or Son of God, sent by God the Father, and that the person who made the confession was speaking in a new power and about to enter into a new life, that of the Holy Spirit. S. Irenaeus, before the end of the second century, brings out this truth: “In the name of Christ we understand at once Him who anointed, and Him who was anointed, and the anointing itself with which He was anointed.” *

From the first it is probable, and indeed certain, that the Church watched carefully the utterance of the confession by the candidate. This care might take different forms, such as the proposal of the confession to the candidate by the officer of the Church and the candidate’s repetition of it, or the still easier method of putting it as a question, with the answer, “I believe.” It is probable, also, that from the end of the first century,† if not before, the threefold name was said over the candidate by the minister or ministers of baptism, particularly in the Churches of Palestine, and that from thence the custom

* *Against Heresies*, iii. 18, 3. This teaching is taken up by S. Ambrose of Milan in the fourth century in reference to the question of the validity of baptism in the name of one person of the blessed Trinity. See *de Spiritu Sancto*, I. 3, § 43, and the whole chapter. He clearly considered that baptism “in the name of Jesus Christ” was valid. Cp. Hil. *de Synodis*, 85, and Aug. *contra Maximinum*, II. 17. So did Bede (in *Act.* xix.), Pope Nicolas I. (*resp. ad Bulg.* 104), and the schoolmen, Hugo of S. Victor, and Peter Lombard. But not Thomas Aquinas; see his *Summa*, p. 3, q. 66, art. 6. Further references are given by Hahn, *Lehre v. den Sakramenten*, p. 147.

† See Didaché 7, where the command is sometimes in the plural, sometimes in the singular (βαπτίζετε, βάπτισον, ὁ βαπτίζων). Justin says “we” (*Apol.* i. 61). These are the two earliest authorities for the baptismal formula outside the N.T., but we may find a probable reference to it in S. Clement of Rome, 1 Cor. 58—an important passage, where the blessed Trinity are called “the faith and hope of the elect.”

spread into the whole world. I say "the minister or ministers," for at first the act is frequently, and in the Acts generally, represented as that of the community which received the candidate, rather than that of a single minister. I may remark that the case of Philip and the Ethiopian is an exception which proves or illustrates this rule. For S. Philip's ministry of baptism at Samaria is described impersonally—"When they believed Philip preaching concerning the kingdom of God and the name of Jesus Christ, they were baptised, both men and women" (Acts viii. 12). It is only when he was alone with the Ethiopian that we read "He baptised him" (*ib.* 38). The Eastern Church, which has preserved many primitive features of Church order of inestimable value, has what seems to be a reminiscence of this in the form which the priest is directed to use to the present day; "The servant of God N. is baptised in the name of the Father, Amen; and of the Son, Amen; and of the Holy Ghost, Amen"; not "I baptise thee." The object here, as elsewhere in Eastern formulas, is to lift the thoughts from the human instrument to the unseen Divine power behind it.

Such then was the simple, the very simple, confession required of the catechumen who was admitted into the Church. But no one who examines the evidence could for a moment suppose that this comprehended the whole teaching of the Church. There was a deposit or trust committed to the teachers of the Church, which S. Paul sometimes calls a "pattern of wholesome words," sometimes the "tradition" or "traditions," sometimes his "Gospel," sometimes "the faith," sometimes "the good or sound doctrine," which was naturally broader and fuller. This they imparted to those under instruction both before and after baptism. What that teaching was we may learn from the New Testament and early writers, and particularly from the history of the gradual extension given to the Creed until it took shape finally at the fourth General Council, that of Chalcedon, in A.D. 451. The

extension was not only intended to be, but we believe actually was, merely the transference of portions of the original deposit, as received by Church teachers, to the catechumens or candidates for baptism as they were able to bear them, and gradually inserted into the creed which they were required to confess at baptism.

This process went on rapidly as Christian knowledge increased, and as heresy made it necessary to guard new converts on particular points. So that, by the middle of the second century after Christ, whilst disciples of the Apostle John were still living, working and testifying, what we call the "Apostles' Creed," was in substance as well as in outline very much what we have it now. It was clearly in origin a combination of the Trinitarian confession of the Church of Palestine with the Pauline and Johannine confessions of the central truth as regards our Lord. All existing Creeds have this double basis. All have the Trinitarian framework. All present the second part in a more extended and enlarged form than the first and third. They are an acknowledgment of Father, Son and Holy Spirit, with greater emphasis on the person and mission of the Son.* We see then that the Creed, as we have it, is to all appearance absolutely primitive and essential to any true inheritance of the name Christian.

Let us apply this general conclusion to those two articles of the Creed which are matters of difficulty to some persons in our own day, the Virgin birth of our Saviour and His resurrection from the dead. With regard to the second of these articles of the Creed—the resurrection of Christ—it is impossible to doubt that it was part of S. Paul's Gospel. He was clearly accustomed to teach his converts to connect the act of baptism with an acknowledgment of the resurrection of Christ. "If thou shalt confess

* The extension given to the confession of the Holy Spirit is comparatively late. The Creed in the *Lost Church Order*, of the second century, of which a form is contained in the *Canons of Hippolytus*, probably ended simply "I believe in the Holy Spirit." See my *Ministry of Grace*, pp. 20, 21.

with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved " (Rom. x. 9). " We were buried with him through baptism into death ; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life " (Rom. vi. 4, and so Col. ii. 12). The only question can be, what did the Resurrection mean ? What S. Paul meant and what the Church meant was surely this—that Christ's natural body, in which He died upon the cross, was laid in the tomb, and from thence passed out alive, never to return to pain or corruption. It was not removed by friend or foe. It was not left, like an outworn garment in which He had been wrapped, to perish and turn to dust. It had no further material existence apart from His living person. It was a natural body and it became a spiritual body, transmuted by the glory of the Father. This is the meaning of the article of the Creed, and any explanation of the Resurrection which does not start with this acknowledgment cannot be accepted as orthodox. There seems to be no middle course. The Resurrection was a miracle, and the greatest, though the most reasonable, of miracles. It is most reasonable, because it is of a piece with the whole high position, in regard to God and man, that the Church has claimed for her Lord. The coalescence, without any shadow of opposition within the Church, of a Trinitarian creed with the confession of the Lordship and Sonship of Jesus, can only be accounted for by belief that this position was fundamental. Now if God took human nature on Himself, He must keep the body which was part of that nature from corruption. He would otherwise have " become flesh " temporarily and in appearance, one of the heresies which we find most distinctly combated in the Church of the first and second centuries.

Very similar is the faith of the Church as to the mystery of our Lord's birth. It was no new article of the Creed. It is spoken of without hesitation and with remarkable

emphasis by one of the earliest of the Apostolic Fathers.* It appears in the earliest forms of expanded confession that we possess, which cannot be later than the middle of the second century. It is contained in two Gospels and in most characteristic parts of those Gospels. If it is not directly asserted by S. Paul, yet his remarkable phrase, "made of a woman" (*γεγόμενον ἐκ γυναικός*, Gal. iv. 4) seems to imply it. If he had meant "naturally born of a woman," he would have used another phrase (*γεννηθέντα ἐκ γυναικός*),† such as our Lord uses of John the Baptist. So again the term "Son of God" in the Johannine confession, as in the Gospel, seems, when we consider all the circumstances of the case, to be an intentional antithesis to "Son of Joseph," the Ebionite substitute.‡

The early evidence for this article of the Creed, both in and outside Scripture, has been recently well collected by Dr. Knowling (for S.P.C.K.) and Dr. Randolph, as well as by Dr. Swete in his earlier excellent book on the Apostles' Creed, and it may be found, of course, in many older standard works. I will not attempt even to summarise this evidence. I will only point out to you the cogency of that particular branch of it which we gather from the Gospels. I have spoken already of S. John. As regards S. Luke and S. Matthew nothing can be clearer than their relative independence in regard to our Lord's infancy, and yet their absolute identity on this point. Observe also that S. Luke, in writing to Theophilus at the beginning of his Gospel, tells him that he is going to confirm the teaching in which he had been orally instructed or

* Ignatius, *Ephes.* 18, 19, *Smyrn.*

† This observation is intended to meet the argument drawn from the parallels in Job xiv. 1 ("man that is born of a woman") and S. Matthew xi. 11 (*ἐν γεννητοῖς γυναικῶν*), which are sometimes quoted as illustrating S. Paul's language and proving that it is colourless.

‡ Similarly Ignatius writes, *Eph.* 7: "God in man, true Life in death, Son of Mary and Son of God, first passible then impassible, Jesus Christ our Lord." Cp. *Trallians*, 9.

catechised, and at once begins the narrative of the infancy, of which the Virgin-birth was an integral part. We can hardly have a stronger proof that this article of the Creed was from the first part of the deposit entrusted to the teachers of the Church, at least in the Churches founded by S. Paul. So it is with the Gospel according to S. Matthew. That Gospel seems as clearly to present the witness of S. Joseph, as S. Luke does the feminine tradition—coming it may be through Joanna—which had its origin in S. Mary. The Church of Jerusalem had for its first Bishops, James and Symeon, who were probably sons of Joseph, and thus his record found its place in the Palestinian Gospel.

That this article of the Creed was taught in the Churches of Palestine appears from its place in S. Matthew ; and it is important to notice this when we remember the high value put upon marriage among the Jewish people.

The absence of all mention of our Lord's infancy in the Gospel according to S. Mark only proves that the first message to certain more distant parts of the Roman Empire, probably to Rome and Alexandria, began with the account of the preaching of the Baptist.

Yet that message does begin with the assertion of the divine Sonship of Jesus Christ, which most reasonably may be taken to include a miraculous birth. "There is no trace (it has been well said) in Church History of any believers in the Incarnation who were not also believers in the Virgin-birth." S. Ambrose's words,

"Talis decet partus Deum,"

"Such a nativity becomes our God,"

have been felt to be true by most of those who have really tried to imagine under what conditions the God who has revealed Himself in the Old and the New Testaments might be reasonably expected to take human nature.

For if we believe that a new beginning for the human race was made when Christ was born, if we believe that

He is truly the second Adam, if all Christendom is right in dating all its years from that birth, then His coming into the world, while it was a taking of true humanity, was naturally a taking of it in a more than human manner.

This is the faith of the Church which is intimately connected with our highest hopes here and hereafter, with our reverence for Christ's holy person and our trust in His unequalled power to heal and to save. This is the faith of that Christmas which we are now preparing to keep, and which we trust to keep with ever-increasing faith and joy as years roll round.

SERMON XI

CONFIRMATION AND CONVERSION

2 CORINTHIANS V. 17 (R.V.)

εἴ τις ἐν Χριστῷ καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ.

"If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."

AS I read these words there rises before me the vision of a small room in a country Vicarage—a room of rather irregular shape, with a large bay window on its southern side. Its walls are covered by books and bookshelves, and in the centre is a table loaded with open books, while books in all positions cover the floor and furniture. At the table is a black-haired, spare-framed, bending figure, writing rapidly, with eager, quick-moving eyes, sometimes raised to look at the text which is inscribed in large letters all around above the bookcases. The words are the Greek original of this verse of S. Paul's; * the writer is engaged upon a Bible Commentary, which is filled from end to end with the thought that the Old Testament is transformed and transfigured in the New. He sees all things in Christ. This verse is the motto of his commentary, and he, in his own person and character, is a living example of the penetrative power of the life of his Saviour—a life which has so caught hold of him that he lives in the world as not of the world.

* The text was slightly different from that here given, having the words "all things" (τὰ πάντα) at the end according to the authorised version and "received text." But these are probably rightly omitted by modern editors.

As old friends, you will pardon this revelation of the personal appeal which this text makes to me. It may help some of you to value like experiences in your own homes, and to recall sacred memories of those whom you have loved, and who are for a time lost to sight, though they still live in Christ. Have not your parents left you like precious sayings, of which you can now see the import and the value more truly even than when they were with you?

Taken in itself this verse is a wonderful evidence of the hopefulness of S. Paul. His own conversion had been a marvellous one. He believed in the transforming power of divine grace upon the lives of others. This verse, coming as it does in a letter to a Church so faulty and blameworthy, we may even say corrupt, as that of Corinth, is a magnificent example of Christian optimism. He is speaking of conversion, as my father used to remind us, as taking place at a definite moment, as the Greek verb implies, and as followed by a continuing state of newness of life. "Old things passed away" when the old man was put off at baptism, "Behold they have become" and continue to be "new." The verse is only another form of S. Paul's message to the Romans contained in the lesson which we read last night (Rom. vi. 3 foll.). "Are ye ignorant that all we who were baptised into Christ Jesus were baptised into His death? We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

S. Paul was writing at a time when, for most Christians, the moment of conversion and the moment of baptism were all but identical. Can we hope, as we ought to be able to hope, that the day of confirmation is still in its degree such a time of conversion? Of course the work of grace has been begun in baptism, and we must always treat our children as members of Christ, children of God, and inheritors of the kingdom of heaven. We have always this ground of appeal to them, and we can see that very many

most blessedly respond to it. Like the Apostle John, they go on from strength to strength and from grace to grace with hardly a struggle, and without the sense of a triumphant passage from darkness into light. Even for these happy souls Confirmation day ought to be a distinct step upwards—a rise to a higher level—the realisation of new privileges and responsibilities. But they are rather the exceptional cases. To most of our young people Confirmation comes as the most natural moment for a struggle with serious temptation, and for a break with bad habits of thought, word, and deed, which threaten to form, or already are forming, in the soul.

It is impossible to doubt that in many cases it gives just the help that is needed, especially when it is followed by a habit of regular and devout communion.

The most striking instance of conversion at Confirmation recorded in history with which I am acquainted is that of Olaf Tryggvason, the first king who reigned as a Christian in Norway. As it is intimately connected with the history of this country, and with the neighbouring diocese of Winchester, it is worth recalling to your memory. Olaf was an extraordinary man, of great personal charm, an expert in all games and manly exercises, a great fighter, swimmer and runner, but all his early life he was nothing better than a pirate chief. Living as he did in the last quarter of the tenth century, when the old religion of the North was waning in its influence, he experienced, as many other men did, an attraction to Christianity, on the ground of its claims to superior power and success. He looked upon Christ as a more powerful God than Thor or Odin or Frey. His acceptance of baptism was, as far as he was himself concerned, little more than an act of superstition. It was administered to him on one of his marauding expeditions by a hermit in the Scilly Isles, who had won his confidence by a prophecy of what was going to befall him. As far as we know, Olaf did not change his course of life. His greatest successes as a pirate followed,

his campaign on the East Coast of England ; his victory with Sven of Denmark over Alderman Brithnoth at Maldon ; his exaction of Danegeld from our weak king, Ethelred the Un-ready. In the middle of these triumphs a great change occurred. Although we do not exactly know the circumstances that led up to it, we know that at the close of his stay in England he came under the influence of Aelfheah, Bishop of Winchester, and was confirmed by him. Aelfheah, who is commemorated in our kalendars under the name of Alphege, on the 19th of April, was a holy and public-spirited man, with great zeal for the conversion of the Northmen. Olaf was wintering at Southampton, and the king sent Aelfheah to treat with him. "Olaf listened to the Bishop's exhortations, repented of the evil which he was bringing on a Christian land, went with him to meet the king at Andover, and was there confirmed by the good bishop," Ethelred acting sponsor for him and taking him as his "son." "He promised never to invade England again, kept his word, and spent the rest of his life—some five years—in the evangelisation of his people."

The martyrdom of S. Alphege some years later, when he was Archbishop of Canterbury, was presumably due in part to resentment against this and other acts by which he obtained influence over the Northmen. It was a final effort of heathenism against the pacific influence of Christ.

Olaf's missionary labours were by no means wholly evangelical in their methods, but they were very genuine ; and it is probable that some of the violent acts attributed to him may have been exaggerations or legends. Wherever he went he preached himself in Church and out of Church, and always used persuasion before employing force. It was a remarkable instance of the viking spirit passing into the crusading spirit, the two being historically closely connected. Bohemond, Tancred, and Richard Cœur de Lion were all Northmen of the same type, but without an equal love of religion.

To Olaf the conversion of Norway is clearly due. So

was that of Iceland and Greenland. Had he lived, he would doubtless have extended his visits to Wineland, in what is now Massachusetts and Rhode Island in the United States of America, which was visited by his countrymen only a few years later. He was assisted by missionary Bishops from England, one of whom, by name Sigfrid, perhaps a monk of Glastonbury, baptised another Olaf, the first Christian King of Sweden. Thus the results of this one Confirmation at Andover were of great importance for the whole future of Europe.

Can we point to anything of the same sort in our own days? We know of course very little in detail of the thousands of cases which pass through our hands. But sometimes a Bishop's or a Pastor's heart is cheered by tidings that reach him of changed lives, of which the change dates from Confirmation. It so happens that such tidings has recently come to me from three or four very different quarters—not to speak of others of which it is prudent at present to keep silence. One case is that of a London boy, of great natural ability and of remarkable attainments, who came down a few years ago to work in a country garden on account of his bad health. He was a very intelligent boy, and had been taught to think in a London Board School, but to think rather in the way of criticism of religion than of healthy faith, to think bitterly and sadly instead of hopefully. Happily he fell into kind and loving hands in his place, and was gradually brought to see the light, and to love rather than to fear or hate. He writes thus in the simple memoir of his short life, written shortly before his death, and on his death bed, to which the title, *Fogs Lifted* was given by his wish—as expressing what had happened to him. “When I was quite convinced in my own mind, and had realised the power of the love of God in my own soul, I was very glad to use the opportunity of openly confessing my Lord at a Confirmation service. The prayer and blessing . . . on that occasion seemed the sealing and consecrating of the

new life of hope and promise to which I had at last been brought."

I will quote to you two verses of a hymn written in shorthand—and therefore only for himself—which was found among his papers after his death :—

" Wilt Thou, dear Master, as the years are passing,
In me Thy purposes of life fulfil,
Daily transform me into Thine own Image,
And may I in Thy loving hand be still.

* * * * *

" I want to be constrained by Thee entirely,
To serve so faithfully my gracious King,
That self shall daily have a sharp denial,
And Thy love only be my motive spring."

You will find the little book, *Fogs Lifted*, well worth reading, as giving hints as to what books and influences impress such a character, which stands by no means alone among the dwellers in our towns. It is published here in Salisbury.

Little more than a week ago I received a letter from a friend who had been a chaplain in the Army, reminding me of a Confirmation which I had taken at his request some twelve years ago in the citadel of Cairo. It was quite early in the year 1898, just before the Soudan campaign. Four men who were going to the front were then confirmed. For one of them Confirmation was the preparation for an early death. He died in the Chaplain's arms at the battle of the Atbara in April. Another became a valuable fellow-worker with him. A third, who was then under discipline, took his punishment patiently, and became a humble and consistent Christian. Of the fourth only he could not speak with satisfaction.

A few days ago, at the time of our large Confirmation in the cathedral, I received a cheering message from an old man, whom I had recently privately confirmed in one of our workhouses. All his life he had been careless about his soul. A brother's simple words, "I cannot get over

your never having been baptised," at last aroused his slumbering conscience and continued to ring in his ears. At last he came desiring Baptism and Confirmation. After a year's instruction he was baptised, and then he was suddenly taken ill. He greatly desired Confirmation also, and feared lest his illness should stop it. But he recovered sufficiently about six months ago. His message to me was :—" Tell the Bishop I can never get over the wonderful mystery of being allowed to be baptised and confirmed at the end of my life." Thus we have in our own small experience three instances, one of a boy, another of young men, a third of a quite old man, brought independently and unexpectedly to my knowledge as evidence of the change which accompanies Confirmation. There seems to be no reason to think that there is anything very exceptional in them. Of course, "newness of life" does not always develop very rapidly. S. Paul clearly implies this when he speaks elsewhere of the "earnest of the spirit" given to us in Confirmation (2 Cor. i. 22 ; Eph. i. 14). It is the nature of an "earnest" to be something comparatively small, given at once, which is the pledge or guarantee of the future payment either of a large sum or of a like continued payment. But the felt possession of it is a reminder of God's goodness, and a constant encouragement to look for more from Him. However little it may be at first, if the receiver clings to it and adds to it what God gives day by day, there will be in time a blessed fulfilment of the promise. Many cases of what look like sudden conversion following Confirmation after a number of years are rather like the outburst of a winterbourne, or "wherry" from one of our underground reservoirs. They are the result of a gradual accumulation of grace in the soul, which is at length drawn out by the breath of the Holy Spirit. But the grace has long been gathering.

I have thought it well to give you these hopeful thoughts and experiences to-day, that both those who have been confirmed, and those who have brought them to confirmation,

may rejoice together. Our Confirmation last Wednesday in this place was the largest I have ever had here (224) and it was collected from 38 or more parishes.* What an immense influence such an event may have if only those who then received the gift, and those who brought them, would steadfastly believe in God's blessing and continue together in Christ's love.

* The Confirmation in Salisbury Cathedral is held on Wednesday in Holy Week, which was this year (1910) March 27.

SERMON XII

HOLY COMMUNION A DUTY AND BLESSING FOR ALL CHRISTIANS AND FOR ALL TIME

I CORINTHIANS x. 16, 17 (R.V.)

"The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of (ἐκ) the one bread."

I CORINTHIANS xi. 26 (R.V.)

"For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come."

IT is a happy providence of the Holy Spirit of God that S. Paul, who is the great teacher of evangelical religion, is also the fullest exponent of sacramental doctrine. These two chapters of the first Epistle to the Corinthians contain nearly all the explicit teaching about the Sacrament of the Lord's Supper that has been preserved to us from Apostolic times; while the teaching of the same Apostle about Baptism is almost equally full and important. There is much, indeed, that bears upon Eucharistic doctrine in the sixth chapter of the Gospel according to S. John, and in the Epistle to the Hebrews—which last is now usually attributed to some other writer than S. Paul—but neither deals expressly with the Sacrament. We have, therefore, to come to the Corinthian letter for the most definite instruction on this great subject, as the Church has done from the first. I need scarcely remind you that it is to the

language of these chapters that we owe the sacred terms which the Church everywhere uses—"Communion," "the Lord's table" (1 Cor. x. 16, 21), and "the Lord's Supper" (*ib.* xi. 20); while the term "Eucharist," for the prayer of thanksgiving or consecration, is found in a later chapter dealing with the spiritual gifts (xiv. 16, ἐπὶ τῇ σῇ εὐχαριστίᾳ).

I say it is a happy providence that the facts are so, because of the temptation that frequently arises among Christians, inclining them to separate the religion of personal faith and grace, the religion which rejoices in the freedom of approach to God in Christ, from the religion which sets a high value on means and sacraments, and on membership of the body of Christ. It is clear from S. Paul's example that these two sides of religion ought to be, and can be, united in the same person in the fullest measure, and that there is no real opposition between them. For just as body and soul make one complete man, so form and spirit make up true religion in the man. True religion cannot be either only formal or formless, spiritual or spiritless, but must be both formal (in the true sense) and spiritual at once.

Let us then this Easter afternoon, now that we have solemnly renewed the habit of sacramental approach to God in Christ, a habit, perhaps, in some cases, less continuous than it ought to be, ask ourselves humbly what is S. Paul's permanent teaching about the duty of Christians as to Holy Communion, and the grounds on which it rests? I say "S. Paul's permanent teaching" because I wish to treat it separately from the application of it which he makes to the peculiar circumstances of the Corinthian Church. The latter is a very interesting piece of history, but some part of it, happily, is of less present importance to us. This is particularly the case with regard to his strong words about a man "eating and drinking unworthily" and so "eating and drinking damnation (or judgment, R.V.) to himself" (xi. 27, 29)—which have been often misunderstood and misapplied, and so have hindered

many a man from receiving the Sacrament. I need hardly remind you that it is impossible to imagine such scenes as he describes occurring in our churches. It is to this unworthy manner of receiving that S. Paul refers, not to the unworthiness of the persons receiving. We are all of us unworthy. The Church says for us that "we are not worthy so much as to gather up the crumbs" under the Lord's table, that we are "unworthy through our manifold sins to offer unto" Him "any sacrifice." But we are not in danger of coming in such an unworthy manner. We must indeed follow S. Paul's precept of examining ourselves. We must come also with true repentance of sin, a steadfast purpose of amendment of life, a lively faith in God's mercy through Christ, and a thankful remembrance of His death, as the Church so well teaches us. But we are not to put off communion until we are free from temptation, or because we have fallen into sin in past days and are indeed unworthy of so great a gift.

What then is S. Paul's permanent teaching?

I have chosen verses from different chapters which teach our duty in this matter under two heads. The first teaches that Holy Communion is for all Christians, the second that it is for all time.

"We being many (S. Paul writes) are one bread, one body: for we all partake of the one bread."

And again, in the eleventh chapter, "As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till He come."

First, then, as to the first duty.

That all partook who were not expressly excluded—provided that they had been baptized and confirmed by laying on of hands—is an undoubted fact. That it is not so now is a sign that love is cold and duty neglected. For where love is warm there men will desire to have the closest possible fellowship with one another and with Christ. This love (as our Lord teaches) is as instinctive as the flight of a company of hungry birds to their food.

“Wheresoever the body is, there will the eagles be gathered together,” is true not merely of the second coming of Christ, but of all our opportunities of drawing near to Him. Where duty again is regarded, men will think of Christ’s commands with godly fear. They will shrink from disobeying His precepts, “Take eat,” “Drink ye all of this,” “Do this in remembrance of me.” This matter of obedience is worthy of more attention than is often given to it. For seeing that our Lord gave so few precepts as to the external forms of religion, those that He gave must be thought to be of very peculiar importance. If a lawgiver gives a multitude of precepts we find it difficult to remember, and more difficult still to keep, them all. We rightly and naturally incline to imagine that we lose spontaneity and power to act by so close submission to rule. And our Lord and His Apostles teach that the multiplicity and difficulty of the Jewish precepts imposed such a burden on the life and conscience. But when a lawgiver gives few rules we are in no such danger, and we can, if we choose to turn our minds resolutely in the required direction, easily acquire that habit about them which is second nature.

It is very important that candidates for Confirmation should have this thought impressed upon them beforehand, and should begin the habit of Communion, as a habit, as soon as possible after their Confirmation. It is as important for them as it is for the community, to the full membership of which they are now admitted. “Communion” means “joint partaking,” not merely receiving. It means walking in the light with our brothers and sisters in Christ, and so (as S. John says, 1 Ep. i. 7) having “fellowship one with another.” No confirmed child is too young to add something to this fellowship and to receive much from it. No really penitent sinner (not excluded by Church Law) is too hard and black to have equally gifts to give and to receive by joining in the Church’s feast of love. It was my happy duty, this Lent, on one Sunday to minister to the sad prisoners at

Portland, to give some of them Holy Communion, and to confirm others, and on the next Sunday to do the same duties for and with the bright and happy company of boys at Marlborough College. The contrast was, of course, striking. On one side comparative innocence and immense hopefulness; on the other the hardening experience of terrible evil. But the likeness was greater after all than the contrast. In both cases I felt the immense strength and importance of the bond of fellowship which united us all one to another and to Christ. I felt that such union was one of the powers of the world to come with which Our Lord had endowed His Church. I felt the tremendous power of disciplined manhood in both congregations. I felt that if each man or boy then confirmed could become a communicant, and each communicant could maintain his fellowship with Christ and the Church, and believe that he was necessary to the life of all the rest, we could look hopefully to all the days that were coming. We must teach the young, as our fathers did, that they are wanted at Holy Communion and that they need it for themselves. I am sure that, where this advice has been followed, it has been found to be an immense support to the religious life. I remember hearing that after the death of the late Bishop Selwyn, first of New Zealand and then of Lichfield, a young man walked a long distance through rain and cold and storm in order to be present at his funeral, and remained at the graveside when the other mourners had departed. The bystanders remarked upon it, and asked: "What made him care so much for the Bishop? Had he known very much of him?" "No," said the young man, "I did not know much of him personally, but that man confirmed me, and at the Confirmation he bade us never to turn our backs on the Lord's table when we found it spread in a church where we were present, but to go up and receive the Sacrament. I have followed his advice and have found it a great blessing; and I wanted just to come and thank him for it."

My own old master, Bishop Moberly, at Winchester, gave us the same advice, and I, too, should like to thank him for it. I suppose, also, that this teaching was in Mr. Keble's mind when he wrote :—

“ O God of mercy, God of might,
How could pale sinners bear the sight,
If, as Thy power is surely here,
Thine open glory should appear ?

* * * *

“ O agony of wavering thought,
When sinners first so near are brought !
‘ It is my Maker—dare I stay ?
My Saviour—dare I turn away ? ’ ”

I remember, also, that the late Bishop of S. Andrews, when master of Trinity College, Glenalmond, found that weekly communion was not too great a strain for boys at a public school. It certainly was the primitive practice of the Church, and it ought to be the ideal from the first of all our young folk, even if they are advised not to attempt the practice at once. The Lord's day, the Lord's house, and the Lord's table are so naturally bound together that if we separate one from the others, whichever it be, and treat it with neglect, we injure the rest and deprive them of much of their power to bless our souls.

This takes us naturally to the second duty, which S. Paul sets before us in the words :—“ Ye proclaim the Lord's death till He come.” Holy Communion is not only for all Christians, but for all time, for the whole period of the Church's probation. If our Lord's words, “ Do this in remembrance of Me,” had stood entirely alone there might have been some doubt whether they applied to succeeding generations or not. The personal memory, which included sight and touch and hearing, might have been supposed to be involved. But He who said these words also showed Himself anxious as to the future of His Church, asking, “ When the Son of man cometh, shall He find the faith on the earth ? ” And He provided for the continuance of an

apostolic ministry till the end of time, promising His Apostles, "Lo, I am with you all the days, even unto the end of the world." We cannot, therefore, doubt that He desired that this memorial of His death, and of our life through it, should be made "until His coming again," as our Church rightly puts in it the consecration prayer. S. Paul, we must believe, was not teaching any new truth, but merely quoting a recognised maxim of Christian life. It is, I think, easy to perceive one of the reasons why the Holy Spirit so interpreted our Lord's words to the Church. He desired that our Lord should find the faith upon the earth when He came to judge the world, and provided this means of maintaining it by attaching this memorial of His death to the Sunday services. Holy Communion is one of the most powerful and necessary witnesses to the Atonement which a united Church can give. For the witness given in the Creed, even in the Nicene Creed, is only contained in the words "for us"—"who for us men and for our salvation came down from heaven . . . and was crucified also for us under Pontius Pilate," whereas the whole structure of the Eucharistic Liturgy and its glowing language speak of Christ's finished work, in tones the most solemn and impressive, and the cause and instrument of our life. This language is not only impressive in its fulness, but in the accent of conviction proper to worship, and apart from all controversy and all attempt to persuade, which penetrates it everywhere. I need only quote one clause of the consecration prayer of our own Church, which speaks of Christ upon the Cross, "who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world." Those who solemnly use these words cannot doubt the truth of the atonement wrought by Christ. But if the memorial which we make is effective to support the doctrine, the failure to make it leads to the contrary result. Is not the neglect of the doctrine of the Atonement, and the spread of the vain belief that man can save himself by

his own goodness, largely due to the bringing up of great numbers of half-Christians outside the influence of Holy Communion, and to the loss of desire for the joint partaking of the body and blood of our Saviour for our soul's health which has followed? That colourless school-teaching which the divisions of Christendom have fostered, whether in elementary or secondary schools, has separated religious knowledge from religious duty and personal love, has weakened the ties of Christian fellowship, and made it seem almost a natural, almost a righteous thing, to stand apart and criticise, to rationalise and minimise both the obligations of belief and the obligations of worship. For the sake then of the maintenance of the fundamental doctrines of our faith, I urge all who have been confirmed to approach the Lord's table frequently and regularly. In acquiring the habit they will unconsciously be giving a most powerful witness, they will insensibly make it easier for the generation which is slowly growing up after them to continue the same witness until the Lord come.

It is a great privilege which even the humblest may share, it ought to be a great joy even to those whose joys are few, to be able to strengthen the fellowship of the saints with God, and to help the Church to bear its age-long witness.

SERMON XIII

A SOLDIER'S FAITH AND LOVE *

S. LUKE vii. 4 (R.V.)

" And [the elders of the Jews,] when they came to Jesus, besought Him earnestly, saying, ' He is worthy that Thou shouldest do this for him : for he loveth our nation, and himself built us our synagogue.' "

ALL of you, dear brethren, will have noticed that the history of the good centurion, who so touchingly pleaded with our Lord for the sick servant whom He loved, is related most fully by S. Luke. You will have noticed how personal knowledge or special inquiry had enabled him to add fresh touches to this picture—this delightful picture—of a kindly, faithful, public-spirited man, who had used the experience of his profession to gain insight into the mysteries of the kingdom of God.

You will naturally also have associated this history in your own minds with the other favourable notices of Roman officers which S. Luke has preserved for us in the Gospel and in its continuation, the Acts of the Apostles. These details may possibly have led you to make some inquiry as to the nature of the Roman military occupation of the Holy Land in the time of our Lord and His Apostles

* The reader who wishes to verify the statements made in this sermon as to the Roman Army is referred to J. Marquardt's *Römische Staats-verwaltung*, vol. 2, ed. 2, 1884 (Finanz-und Militär-wesen), and Emil Schürer, *Gesch. des Jüdischen Volkes im Zeitalter Jesu Christi*, vol. 1, ed. 2, esp. pp. 378—9, 1890, and R. B. Rackham, *The Acts of the Apostles*, 1901.

before the destruction of Jerusalem. You may naturally ask yourselves the question what sort of an army held the country and how was it officered?

Some of you will doubtless remember that the Roman standing army at this date consisted of two main divisions—the legions or great regiments manned by Roman citizens and the auxiliary troops raised in the different conquered provinces. The legions, which were large bodies of some 4000 to 6000 men, were naturally stationed in the most dangerous and difficult parts of the Empire, the frontiers exposed to invasion. The auxiliary troops were sometimes retained in the provinces where they were raised, sometimes associated with the legions in frontier duty, very much as our native regiments in India are used. Volunteers from Italy were also reckoned among the auxiliaries.

In both these great divisions of the army there were two grades of officers. Each regiment, whether it were a legion of Roman infantry or a cohort or band of auxiliaries or of cavalry, had its one commanding officer, a tribune or chief captain, or, as we should say, a colonel. It had also a number of inferior officers or centurions, who commanded from 50 to 100 men apiece, for whom they were responsible to the colonel. Each man ruled his company with a vine-stock, or cane, with which he was allowed to punish freely. Some centurions were higher in degree than others, and there was a system of promotion amongst them, but they were all of one class or rank. They had at first been incapable of higher promotion than among themselves, but by the Christian era, or a little later, it became customary for young men of good family to enter the army as centurions and so to work their way upwards until they became tribunes or colonels, and so could rise to any higher positions for which senatorial rank was not necessary. They could not become governors of provinces, but many other positions were open to them.

The Roman officers of whom S. Luke writes all belonged to the auxiliary forces. There were no legions in Palestine

until the rebellion which culminated in the destruction of Jerusalem. There were, however, legions in Syria, which was a frontier province and one on which Palestine at that time depended.

The auxiliary troops were stationed chiefly at Cæsarea on the coast, the capital of the Roman province, and in Samaria, and in Jerusalem. It is possible that a number of them were Samaritans by religion, as it is certain that a large number were raised in Samaria. The Jews were excused or excluded from such service, and hence we may account for some of the enmity which existed between the two peoples. Besides the troops actually in the pay of the Roman Empire it seems that the petty kings, like Herod Antipas, had troops of their own organised on the Roman model and led by Roman officers. These kings retained a certain amount of independence, like the native princes in India, but were responsible to the Roman Government. We can hardly doubt that the centurion referred to in my text was a Roman officer, in the service of Herod Antipas, having under his command a company of auxiliary troops raised from the heathen population of Galilee. The other officers mentioned in the New Testament were more directly under the Roman Government. Such was the centurion at the crucifixion, and the chief captain Claudius Lysias who rescued S. Paul from the mob, who both belonged to the cohort which garrisoned Jerusalem. Such was the centurion Cornelius, the first Gentile convert, who belonged to a cohort of Italian volunteers, which then perhaps garrisoned Cæsarea, the Roman capital of Palestine.* Such, too, was Julius, centurion of a Samaritan cohort called the "Augustan," because of its good services, who commanded the party which carried S. Paul to Rome and showed him so much kindness.

* The conversion of Cornelius was apparently before the short reign of Herod Agrippa I., A.D. 41-44.

What was S. Luke's special reason for marking the good qualities of these Roman officers? It is impossible to speak with any certainty, but it is quite possible that he may have himself served as a physician or surgeon in some of these bodies of troops. About the time of the birth of Christ the Roman army began to have its regular staff of surgeons—not indeed as officers, but as members of a large body of persons who might be described as petty officers, lower than the centurions, but above the common soldiers. It was part of the glory of the Emperor Augustus that he took great care of the health of his soldiers and entered into every detail of the machinery which promoted it.* It is reasonable to suppose that S. Luke was himself a Greek, who had obtained Roman citizenship at Philippi as a reward for his medical services to the army or to the state.† He may perhaps have been the "Man of Macedonia," who being previously known and valued by S. Paul for his medical skill, and having spoken to him of the opening in Philippi, appeared to him in a dream to summon him into Europe.‡ At any rate when Paul and Silas were apprehended at Philippi and put into prison, S. Luke, who was clearly with them, was not disturbed, and hence we infer that he belonged to the place.

This short sketch of the method employed by the Roman Government in its control of the people of Palestine in the time of our Lord and the Apostles, may help us to understand the high place given to the centurion of the Gospel. He was a stranger, serving a bad master, with soldiers of another race under him. We have no exact parallel to such a position in our experience. Wherever an English officer is, he will find no religion better than his own, if he lives up to it. Perhaps the nearest parallels

* Velleius, bk. 2, c. 114, 1.

† Cp. Suetonius' *Life of Julius*, c. 42, who records that he made all medical men and professors citizens at Rome.

‡ Cp. A. Souter, s. v. *Luke* in Hastings' *Dictionary of Christ and the Gospels*.

we can suggest, though they are imperfect, would be those of British officers in the service of the Egyptian Government, who showed sympathy with members and congregations of the Coptic Church, or those in the State of Travancore, who helped the Syrian Christians of Malabar. Under such difficult circumstances the Roman centurion was a good disciplinarian. That was the bottom of it all. He obeyed the orders of his own colonel or tribune, and his own men obeyed him. His love of discipline, and the sense of its value, opened his mind to the discipline of the spiritual world. He saw that our Lord, too, had a mission from His heavenly Father and was under His discipline. He saw that all the powers of nature were His soldiers. And as a word spoken or sent to himself from his superior officer was transmitted to his men and acted upon by them without let or stay—so he expected that Our Saviour would interpret the Father's message of love, and find no opposition to His will. "Speak the word only—the word of command—and my servant shall be healed."

But this was not all. The secret of his faith was that he had a heart open to the call of religion, and loved the highest form of religion that was accessible to him. He distinguished between the good and the bad in the religion of Israel. He did not make the excuse which such men often make, that it was impossible to believe a religion which was professed by evil men or was associated with superstition. He was not put off or prejudiced by the wickedness of King Antipas, but he recognised that he was a bad Jew, a bad professor of a good religion. Many Roman centurions were religious men, as the Roman inscriptions all over the world testify. They erected altars, statues, and temples to their own false gods or the gods of the nations amongst whom they were for a time settled. They made caves to the sun-god Mithras and tried to regenerate themselves by a disgusting baptism of blood. But this man stood alone in erecting a synagogue for the austere and simple worship of the true God. This act of

religious sympathy worked within him to a wonderful type of faith, and made him an example which may put many Christians to shame.

My brethren, you will not be surprised that I should take this text and set before you this example in pleading for your contributions towards our soldiers' church at Tidworth,* which I hope to see followed by a similar church at Bulford. You can all see how easily the centurion of the Gospel might have said: "This is no concern of mine. I am a stranger here. I shall soon be leaving the army. These people must do their own synagogue-building. There is a large fund in the hands of the chief priests at Jerusalem. It is really absurd that I should be asked to undertake it." But his love and faith made no such excuses; and he had his reward in our Saviour's words of wondering approval.

I am not pleading with you, civilians and soldiers, to help a religion which is not your own. I am merely pleading with you to have faith enough in your own religion to help it to make a proper Christian impression upon our soldiers, the multitudes of soldiers upon our Plain. I am pleading for something a little better for them, and more for the honour of God, than a theatre or a music hall. I am not pleading for a grand or expensive building, but for something like a synagogue in its simplicity, a church hall to hold 1200 men and to cost perhaps £3 a sitting. We shall hope to make it impressive even in its simplicity; to have a sanctuary not unworthy of the divine liturgy to be celebrated in it; to arrange it so that all shall see and hear, so that all may be moved by that glorious spectacle—a multitude of reverent men with hearts lifted up to God, and be thrilled with that profoundly touching sound, the

* Bishop Wordsworth took a very deep interest in the building of a Garrison Church at Tidworth near Andover. The foundation stone was laid on May 22, 1911, but he was too ill to be present. It was dedicated on May 4, 1912, and the Chancel was handsomely and completely furnished to his memory, chiefly by the Salisbury Diocesan Board for the Welfare of Soldiers.

familiar hymn of penitence or praise sung by a thousand manly voices.

I fully believe that there will be a blessing on any church so built, a far greater blessing than upon a church wholly built by Government money, with no mark of the cross of sacrifice upon it, a church supplied by the public purse on the same terms as the barrack room, the canteen, the gymnasium, and the theatre.

May our soldiers' churches be offerings to God by both soldiers and civilians, which have cost some real self-denial to those who build them !

SERMON XIV

CATHEDRALS A MANIFESTATION OF THE FULNESS OF GOD

EPHESIANS iii. 14—19 (R.V.)

“ For this cause I bow my knees unto the Father, from whom every family (πατριὰ) in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man ; that Christ may dwell in your hearts through faith ; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.”

A GREAT vision of glory and of beauty was surely opening before the eyes of S. Paul as he dictated these words from his cell in Rome. From that narrow place he looks far into the future, as well as in all directions of the present. He sees the exceeding greatness and fulness of the invisible world, he sees the Father's love giving form and order to all life throughout the universe, and he is thrilled by the thought that on himself and others like him, chosen by the same love, rests the duty of giving a representation of all this glory to the dark world around them. No wonder that in his attempt to give utterance to such thoughts he uses words which transcend our ordinary intelligence, and which to some may seem unpractical or merely poetical. I do not admit for a moment that they are unpractical. They certainly issue in his own letter in very practical lessons, which touch the common life of our homes. But true poetry is perfect truth as far as man

can speak it, and sometimes the mere utterance of truth above our understanding is the most helpful stimulus to righteousness. Who has not felt this sometimes, for instance, in reciting the Magnificat, or the Te Deum, or the Nicene Creed? "We feel that we are greater than we know"; and, feeling greater, we try to raise our acts to match in some degree the ideal standard, the standard that floats before us as a possibility for the redemption of our wayward and unlovely lives.

And if at any time the poetry of religion is in place, it is on days like the present; days when we feel through all their length that we are fellow-workers with men who have passed away, who gave their varied powers, their warm human interests, their zeal and their courage, their devotion and their enthusiasm, to the work of this historic building,* and the institutions of which it is the centre. On days like this, when our hearts naturally turn in affectionate sympathy to the past, we understand how even conflicting energies and the clash of opposing sentiments may be moulded by God into His design for giving fulness to the life of His Church. Let men be but honest and devout much as they may differ, He will make them all contribute to His plan. They may make mistakes, they may disappoint one another, they may be bitterly disappointed by the course of events—misfortunes may seem to crush their hopes—but out of it all grows a greater fulness, a more permanent and settled fabric.

It is this note of fulness that I desire to impress upon you to-night. Fulness is the keynote of this Epistle: fulness is that essential quality which distinguishes a cathedral from a parish church; fulness has been, in a measure, a mark of the fifty years in which this building has been created: fulness, I earnestly trust, will mark its future history with even greater distinctness than its past.

The fulness of God is infinite: it has no limits, no dimensions. Man, as we are often and sadly reminded, is

* S. Ninian's, Perth

confined within the bounds of time and space. But by learning all he can apprehend of the things of time and space, under the four heads or dimensions of breadth and length, height and depth, he may help to represent the fulness of God to other men. S. Paul prays that his readers may have mental activity of this kind, not indeed as a substitute for more spiritual gifts, but as a step to their development. All kinds of knowledge which is open to our apprehension and to that of ordinary men—to “all saints,” that is, to all Christian people, however humble—will be a prelude to know the love of Christ that passeth knowledge, that we may be filled unto all the fulness of God. This teaching is far removed from the Gnosticism which mapped out and measured the invisible world as a field of knowledge, and made its secrets a privilege reserved for an intellectual aristocracy. S. Paul’s language was often misused by Gnostics for their far-fetched and fine-spun theories ; but S. Paul’s own idea seems to be a much simpler and truer one. We are to combine clear apprehension of all religious truth which is open to the unlearned with a sense of infinite love. Thus the Gospel is foreshadowed in the verses of the 119th Psalm:—“Thy testimonies are wonderful : therefore doth my soul keep them. When Thy Word goeth forth, it giveth light and understanding unto the simple.”

The Gospel is a wonderful, inexhaustible secret treasure to the soul, but it is, nevertheless, plain to the meanest understanding that is ready to receive it.

If any of you will analyse the manifest qualities of the teaching of Christ, and ask yourselves how it differs from that of other teachers, you will see that the qualities which stand out are just those that are indicated in this passage of S. Paul—breadth and length, height and depth. You will see also that they appeal directly to simple minds and hearts ; they can in a great degree be at once apprehended by all saints, however humble in their intelligence, and yet they bring with them not only a sense of immeasurable

power but of unfathomable love. These qualities of Christ's teaching appear in the Gospel sometimes all together, sometimes two or three at once, sometimes singly—but one or other of them is never absent from His words. Let me, in order to make my meaning clear, give obvious instances and illustrations which a reverent study will extend indefinitely. How broad, *e.g.*, both literally and morally, is that saying, "He that is not against us is for us." How long in its stretch of continuous protection, which we feel in the closing century of the second Millennium of Christianity as truly as the Apostle did, is His, "Lo, I am with you all the days unto the end of the world." How high above all the heavens does He take us in His references to the Father—"I and My Father are one," and "As My Father hath sent Me, even so send I you," and the rest. How deep in their pity are His sayings, "I came down from heaven not to do My own will, but the will of Him that sent Me," and "The Son of Man is come to seek and to save that which was lost"; how lowly and patient a care is exhibited in the sayings about the sparrow, the numbered hairs, the idle word, the cup of cold water, the gathering of the fragments, the widow's mite, and the rest. No child can fail to understand something of these sayings, as bearing on daily life; and yet they clearly belong to the world of infinity—they represent the fulness of God.

It is for teaching like this that we look to a cathedral; and not only for direct teaching, as in sermons, but for an exhibition of the fulness of the Christian life in worship, in social activity, and in counsel, as well as in the pulpit. We look to a cathedral for breadth of character, not narrow partisanship; we look for persistent continuity, not for a level moving up and down as a parochial ministry often does; we look for wisdom rising to the Father's throne, especially in a fatherly Bishop; we look for tender and minute condescension, as in a home especially built for the poor. A cathedral differs from a parish church in

aiming at completeness, not in one of these powers only, but in all of them at once, and every cathedral is imperfect which lacks any of them. They are the four pillars of our fabric—Preaching, Worship, Work, Counsel.

The thought of their special combination in a cathedral is probably in some degree familiar to all who hear me to-night. But the question why they are characteristic of a cathedral may not always have been asked and answered even by the more thoughtful members of such a congregation. The answer seems to be because a cathedral is the most primitive of Church institutions. It has the closest resemblance now possible in the Church to the oldest form of Christian fellowship when there was one body of clergy in a diocese working together in all circumstances, even if there was more than one building for worship.

The breaking up of a diocese or unit of Church life into separate parishes, under single rectors, is a necessary step in practical organisation, but it involves considerable loss of primitive fulness. Every diocese needs a cathedral to keep up a practical image of what Church life originally was. In our English dioceses cathedrals are survivals of the old life which we have learned of late to understand and to value with increasing thankfulness. In Scotland they have been creations, starting from the example first set in the diocese of Bishop Torry. Edinburgh and Inverness, and in a measure Argyll, have followed your diocese. This day, then, is an important one for Scotland as well as for yourselves.

What, then, is a cathedral? If you look out the word cathedral in a dictionary you will no doubt see that it is derived from the *cathedra* or seat of the Bishop, whose church it specially is. A cathedral is an "*Ecclesia Cathedralis*," the church in which the Bishop's seat is. But it is not an isolated seat. The primitive Bishop always had his presbyters about him, just as our Lord was surrounded by His Apostles; and Christian piety often fixed their number at twelve. It is a moral as well as an architectural

mistake, though an all but universal one, to isolate the Bishop's chair. This is a mistake, which I am glad to see has almost been avoided in the new and beautiful stall-work of this church. A cathedral is rather a place where a Bishop and his presbyters sit together, the Bishop in the centre on a seat or throne slightly raised above the others, as the president of the officers of the Church, and the presbyters on each side of him.

So far from being a place where the Bishop is alone, it is essentially a place where the primitive fulness of Church life is manifested, and where a Bishop feels himself, in the language of S. Peter, a *συμπρεσβύτερος* or fellow-elder. This fellowship extends, as it did in the primitive Church, to all four spheres of which we have spoken—Preaching, Worship, Work, and Counsel.

1. As regards preaching, in old days the presbyters gave their advice first to the people in turn, and the Bishop spoke last. This went on in the Church of Jerusalem, in the Sunday services,* as late as the end of the fourth century, and traces of it are found elsewhere. We should now think this, perhaps, an innovation of doubtful expediency. But I am not at all sure that on occasions it would not be a helpful change from the somewhat formal monotony of a set speech or sermon. Any one who reads the striking addresses made by the deputation on Christian Unity to the General Assembly on Thursday, May 23 last, will be convinced how much the same message may gain by being reinforced by different voices ; and, though your own Bishop did not speak quite last, his words evidently came with all the weight attaching to his person and office.

I may be allowed to mention in this connection a somewhat similar personal experience. In the early part of this year our late Dean, G. D. Boyle,† whom many here knew and loved, and who was a near relation of one of the

* See the interesting account given by the Gallican pilgrim usually called Silvia. The text is given as an appendix to Duchesne's *Origines du culte chrétien* and in Geyer's *Itinera Hierosolymitana*.

† Of Salisbury.

two noblemen who initiated this cathedral, promoted and took part with myself at Salisbury in a remarkable devotional meeting. It was addressed by clergy of the city and by ministers of other denominations, and the subject chosen was Christian Faith, Hope, and Love. There was in it, I am bound to confess, a sense of fulness of spiritual power, which will long remain with those who were present. I felt that in closing the meeting I was in my right place as a Christian Bishop, after the representatives of the ordinary and the extra-ordinary ministry had had their opportunity of speaking. This service could not be held exactly on the same lines in the cathedral, but a union of properly licensed lay-preachers and presbyters followed by the Bishop might easily be possible at a mission—and such a mission may readily be part of the new work lying before this cathedral.

In any case the arrangement of preaching turns and special courses of sermons is characteristic of all cathedrals ; and the frequent presence of the Bishop to sum up and give point to what has been said by others must give a fulness of teaching to the pulpit in which I have now the great privilege to stand. May God grant that it may always lead onwards and upwards to the knowledge of the love of Christ that passeth knowledge !

2. The second pillar of our cathedral fabric is Worship. This is generally understood both by those who love and by those who dislike cathedrals ; but it is not generally understood how primitive the union of the Bishop and his clergy in the sanctuary is. Concelebration, which has been kept up in the Eastern Churches, and in some degree even in the West, has unfortunately been dropped among ourselves. It is one of the usages of the early Church which it would be particularly natural and suitable for the Scottish Church to revive. It would show visibly something of what primitive episcopacy (which is here so strongly professed) was in practice. The Bishop stood in the centre, the presbyters on either hand, and all said the

prayer of consecration together. I do not know whether, under the freedom of your self-government, it would need anything more than the resolution of a Diocesan Synod to authorise such a return to ancient practice. I am sure that it would be helpful to Presbyterians if it could be done. Certainly in a cathedral there should always be more than one presbyter at the altar, and where it is possible there should be a representative of the order of deacons. I am speaking generally, and not thinking now of your special circumstances. If lay ministers are present, they should surely take their proper place as representatives of the minor orders. You may sometimes see (more often in a parish church perhaps than in a cathedral) one priest at the altar, with a boy or two serving; and yet other clergy may be present in church in their everyday dress. This is not to represent the fulness of God before angels and men as public worship ought to do. I do not mean that singing men and boys have not their proper place in choir and even in the sanctuary, but that it ought to be kept in proper subordination to that of the clergy. In a cathedral, at any rate, the clergy should all be present in their robes and in full strength, and alone should do the immediate service about the holy table.

3. Thirdly, we have the pillar of Work. In our English cathedrals much has been done in this respect under the guidance of some of the great Bishops who have passed away—amongst whom Archbishop Benson may be specially mentioned, and that truly prophetic soul, who has just been taken from us, his friend, the Bishop of Durham,* who has inspired so many men of so wide a range of station and character. Under influences such as these the cathedrals have been made more and more centres of diocesan work, and their old offices, such as those of Precentor and Chancellor, endued with revived authority.

I know that your insufficient endowments make it very difficult to introduce such a system here; but one

* B. F. Westcott, D.D.

thing you have long done which is of great practical value both in itself and as an example to others. The provision of a supernumerary clergyman, who can go out on any emergency from headquarters to officiate for a longer or a shorter period, must help to give unity and solidity to the work of the diocese in a very marked degree. I think that in this you anticipated the somewhat similar, though necessarily more elaborate arrangements which have been made in some of our English dioceses.

I cannot but hope that now that the building is nearly complete, the question of endowment may not be forgotten, and of endowment for special service, especially in connection with education and home and foreign mission work. The Bishop is naturally chairman of the different committees and societies throughout the diocese, but he needs fellow-workers in close touch with himself for the study and preparation of details. Such fellow-workers he naturally looks for amongst the cathedral clergy. May we not hope that out of this celebration will grow the endowment at least of the chancellorship of this church.

4. Lastly, we have the pillar of Counsel. This is a very important part of the cathedral, indeed some writers have treated it as the most significant and distinctive part. It is, however, only one of the ways in which the Spirit of God expressed Himself in the primitive Church. In old days every church had its bench of presbyters and its presiding Bishop, and they sat in council and judged together just as they sat for the purpose of teaching and stood for the purpose of worship. Even when there was more than one church building, as at Jerusalem and Rome, instead of breaking up the body into little groups, the whole moved now to one church and now to another, and, I presume, considered any case of discipline that arose in the neighbourhood as well as worshipping together in the particular "station," as it was called.

The special work that we have done to-day, with such enthusiasm and devotion, is of course particularly connected

with this pillar of Counsel. The Chapter House is the council chamber of your cathedral. Here, I presume, not only meetings of the cathedral clergy will be held, but the Synod of the whole diocese will be gathered, unless it be still held in the western portion of the nave. God grant that it may be used aright! Nothing is more important for the future of the Church than the growth of a full, broad, and intelligent spirit and habit of self-government, with a proper recollection of the rights of the Episcopate and Presbyterate, but with a recognition also of the fact that "all the saints" together form the body of Christ. The "apprehension" by them of the details of God's revelation is necessary to the fulness and stability of Christian truth. The clergy have to find out how Christian truth strikes laymen of all classes, poor and ignorant, as well as affluent and cultivated, if they wish to know the mind of Christ, and they can only find it out by calling them, or those who truly represent them, into counsel. This is so clear a principle that I am persuaded that Christendom will soon awake to it, and rub its eyes, and wonder how it could so long have overlooked it.

In the meantime you have gone a long way towards embodying this principle in your cathedral by associating your Chapter House with the name of Charles Wordsworth, whose judgment on the position of laymen in Synods, given in 1870, may be read even now with advantage.* I cannot but here express my most hearty thanks, and that of other members of the Bishop's family, to those friends who have honoured his memory by so suitable a memorial. Often-times one has to regret the unsuitability of the memorials which the piety and charity of friends attach to some honoured name. But none could be more suitable than this to one whose yearly charges at his Synod for forty years are a very striking record of learning and power of consideration applied to topics of the day. It is for others rather than myself to put forward his general claims upon

* See *The Episcopate of Charles Wordsworth*, p. 194.

the Church in Scotland and the united diocese ; but I may say that one who spent more than half his long Episcopal life in Perth, and was privileged near the close of it to consecrate this cathedral on the 7th August, 1890, finds naturally a monument in this place. To those who love him it is an intense satisfaction that his books, which he had gathered with such care, and knew how to use so thoroughly and discriminatingly, find here a home, and a home where they are likely to be cared for and used. The spirit of counsel dwells largely in libraries. There men of long experience, and very different tempers and opinions, calmly reveal their convictions to the student. They warn him of the dangers of a hasty judgment ; they provide him with examples which are all the more effective because they are not chosen by party bias at the moment.

The union of a Library and Chapter House in to-day's dedication is a fact of happy augury for the fulness of your future life here.

The monumental work of Joseph Bingham, *The Antiquities of the Christian Church*, is evidence of what a cathedral library—that of Winchester—may produce. Is it too much to hope that out of the library of S. Ninian's, enriched as time goes on with all necessary books of Church history, and from the counsels of this Chapter House, may some day go forth a finally successful scheme, first for peace between the Churches, then for alliance, and lastly for reunion ? We began by thinking of the vision of S. Paul, and by thinking of its practical side. We ought surely to keep in view that other vision which dwelt so long before the religious imagination of him whose memory you have so worthily honoured to-day. The epitaph on his grave in the cathedral yard of S. Andrews, written by himself, thus ends :—

“ Remembering the prayer of his Divine Lord and Master for the unity of His Church on earth, he prayed continually and laboured earnestly that a way may be found, in God's good time, for the reunion of the Episcopalian and Presbyterian bodies, without the sacrifice of Catholic principle or Scriptural truth.”

Something has been done to-day in this direction by the presence of the civil authorities of this fair city, and their sympathy with your holy work. The presence of the Archbishop of Canterbury is also a manifest evidence of the sympathy of the Church of England, and that of an Irish prelate—the Bishop of Meath—of that of the Church of the sister island. We ought surely to keep in full view the glorious vision of one united national Church for Great Britain. Nothing less than this will satisfy the desire which God has put into our hearts for the future of one of the great families of the earth which bear His name, the desire which alone is worthy of His eternal fulness.

SERMON XV

“THE PERFECTING OF THE SAINTS”

EPHESIANS iv. 11—13 (R.V.)

“He gave some to be apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ : till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ.”

MANY here will remember the epigram of a great scholar * whose life was passed in an age of theological controversy : “Would that I were a good grammarian ! . . . All our differences in religion are due to ignorance of grammar.”

Like other epigrams it is not universally true, but it is true enough to be capable of manifold illustration. It is true, for instance, in regard to one of those differences which have most sharply divided the Western Church. We have only to turn to the third chapter of Genesis in the Vulgate, which is the authorised version of the Roman Communion, to find a crucial example. Here is applied to the woman what is really said of her Divine seed : “*Ipsa conteret caput tuum,*” “She shall bruise thy head,” instead of “*It shall bruise thy head.*” Learned Romanists now acknowledge that this is a mistranslation ; but it was the principal text referred to by Pius IX. in his promulgation of the dogma of the Immaculate Conception of the Blessed

* Joseph Scaliger in *Scaligerana prima*, s.v. *Grammatica*.

Virgin,* and it has been the basis of much of the popular cultus addressed to her—one of the greatest bars to the reunion of Christendom.

Again, it is true in regard to that other subject which is the cause of such great searching of heart both at home and abroad—the Eucharistic controversy. This depends in great measure upon a point of grammar. What is our blessed Lord’s meaning when He said, “This is My Body”; “This is My Blood”? How many discourses on this text have been, as Richard Hooker † calls them, “hungry and unpleasant, full of tedious and irksome labour, heartless, and hitherto without fruit,” merely because the writers have not observed the true position of our blessed Lord’s emphasis. He is commending to us the double sacrament as our spiritual food: “Take eat, this is My Body.” . . . “Drink ye all of this, this is My Blood”; not giving a philosophical account of the relation of the finite to the infinite, not making us a single gift of His Person.

Again, when we try to enter into more friendly relations with the Eastern Church—and do not, as far as I have any experience, try in vain—we have often, nevertheless, to explain a point of grammar. What is the text that seems most adverse to the Western version of the clause of the Nicene Creed referring to the procession of the Holy Ghost? It is, of course, the saying of our Lord concerning the Paraclete, in which He describes Him as “the Spirit of Truth which proceedeth from the Father” (S. John xv. 26). It was, I think, Beza who first observed, long ago—though the observation is not always remembered—that these words do not refer to the eternal origin of the Holy Spirit, but to His temporal mission to mankind. They simply mean “who cometh forth, as a gift at Pentecost, from the Father’s side.” ‡

* See Chr. Wordsworth’s *Tour in Italy*, ii. p. 156.

† *E.P.* v. 67, 12.

‡ See Beza, *in loc.*: “Certum est hic non agi de ipsa Spiritus essentia sed de ipsius virtute et efficacia in nobis. . . . Itaque

But—if controversies have arisen from, or been fostered by, ignorance or neglect of grammar—progress in doctrine and the reconciliation of divisions may surely be looked for from increased attention to it in the interpretation of Scripture. It is one of the dangers of our present condition of scholarship that there should be a tendency to undervalue such efforts, and to spend too much time and thought on the insoluble problems of the origin and authorship of the sacred books—insoluble because of the lack of materials for contemporary history. I do not say that such problems have no bearing on theology, but it is very indirect; while the true meaning of the Scriptures, which we all accept as our guides in theology, is capable of being ascertained with increasing fulness and certainty if men will be content to spend time upon their language.

I have ventured to make this preface to my sermon on this important occasion, that I may, if it please God, win you to a closer study of the words from S. Paul's Epistle to the Ephesians, which I have chosen for my text. I have quoted them from the Revised Version, from which they have just been read as a proper lesson, because that brings out their meaning much more clearly.* If to any of you what I found upon them may be unfamiliar, I may be allowed to confess that I was at first disinclined to adopt the explanation which I offer, but closer study of the whole passage, and the arguments of a learned friend, have brought conviction to myself; and I hope such study may bring it to you.†

huiusmodi testimonia nec a Græcis nec contra Græcos ad personæ Spiritus sancti emanationem relativam sive originalem satis apposite sunt citata." The preposition, of course, also decides it, being *παρά*, not *ἐκ*. Cp. Ezek. xxxiii. 30, LXX., *ἀκούσωμεν τὰ ἐκπορεύμενα παρά κυρίου*.

* There ought, I think, however, to be no comma after "saints" in R.V.

† Three things are to be observed in the words, *πρὸς τὸν καταρτισμὸν τῶν ἀγίων εἰς ἔργον διακονίας εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ*, (1) the difference between *πρὸς* as signifying here the more immediate, and

I do not refer to the slight change "some *to be* Apostles," &c., because I am not convinced that that is an improvement. There is a force in the pregnant phrase "He gave some Apostles" which is lost by dilution. They are "the eternal gifts of Christ our King," and are God's gifts in their persons to the Church, just as the Levites were in the old Covenant. But the aim and design of their ministry as conceived by God is well rendered "for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ." Here, in fact, are not three duties of the clergy, but one duty of the clergy tending to foster and encourage the performance of two duties by the laity. The duty of the clergy is to perfect or educate the saints to perform two things for God—namely, to minister to their fellow-Christians and to build up the body or Church of Christ. And then comes in the final issue—"till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." The "all" is something wider than the present visible Church. It must embrace all nations and all men. There is no hope worthy of the Church which can fall short of that—the unity of mankind in belief in Christ and in knowledge of His love, the growth of mankind to the full ripeness of the Christlike character both individually and collectively.

The unselfish and purely mediative purpose of the Christian ministry is elsewhere set forth by S. Paul in terms which we may often do well to ponder—as when he writes to the Corinthians, "We preach not ourselves but Christ Jesus as Lord, and ourselves your servants for Jesus' sake," and teaches that the ministers of Christ are to bring

eis the remoter object, as in the Vulgate "*ad consummationem sanctorum in opus ministerii, in ædificationem corporis Christi*"; (2) the use of the definite article in the first clause, not in the clause *eis ἔργον, εἰς οἰκοδομὴν*; (3) the proper construction *καταρτίζειν εἰς*. The absence of the article (*ἔργον διακονίας*) seems to distinguish it from the clerical ministry. It is literally "a work of ministry."

reconciliation, life and joy to mankind, and to offer up men as a sacrifice to God.

But the passage before us is, I think, the fullest statement of the kind of free and glorious life which the clergy are to infuse into the chosen people of God: and it links one thought with another in a triumphant prophetic prospect. We start with the day of Pentecost: we look forward to the close of the mediatorial kingdom. In the process the special gifts are ever making way for the general gifts. Christian laymen are first to take part in the work of ministering and building, and then to grow to a broader and more glorious perfection.

In order to judge what the breadth of these two duties of ministry and building are, we must first consider the more definite ministry which belongs to the clergy, and what change has taken place in it.

The clerical ministry as here described is clearly of a double character. S. Paul views it as a ministry of special gifts or charismata in which apostles and prophets take the lead—and also as a more commonplace ministry of pastors and teachers. Evangelists, whose work is conversion, stand between the two and partake of the character of both. But no one would describe the Christian ministry at the present day in similar terms. Pastors and teachers now take the lead, and the charismatic ministry, as far as miracles are concerned, has all but vanished.

When S. Paul wrote the gift of miracles was one of the principal signs that God had chosen a man to officiate in the Church. He appeals to his own works of this nature as the signs of his apostleship (2 Cor. xii. 12; cp. Rom. xv. 19). But another method of choice was already being introduced—namely, choice by the good sense and wisdom of the Christian people—a method beginning, as in the Acts, with the deacons, going on with presbyters and ending with bishops. Although this method has been variously obscured in different parts of the Church, it has happily been preserved in regard to Bishops in our own Churches,

whether established or not. In England Bishops are chosen by the laity, acting through the Crown in concert with the cathedral chapters—a method which, on the whole, represents the will of the people. In Scotland, as in the other disestablished Churches of our communion, the choice is more directly in the hands of the dioceses. But in no case is there any claim that a charisma exists before ordination. That a certain charisma or special gift is given *in* ordination is believed by all of us. But it is in the way of “an increase of grace making a man a fit minister,” as the schoolmen very properly define it*—not anything miraculous pertaining to the individual.

We have therefore evidence already of a great advance on the part of the laity, showing that a portion of S. Paul’s imaginative forecast has already been clothed with reality. None of us would wish to require miracles as a proof of fitness for the ministry, and the consequences of the partial attempt made by the Roman Church, in its requirement of the charisma needful for celibacy, are an abiding and bitter evidence of the danger of such endeavours to put the clergy above the rest of mankind. None, again, here would, I feel sure, wish to deprive the laity of the share they have in the election of Scottish Bishops. Yet it is less than forty years (1863) since the laity in Scotland were admitted to their proper place in this matter.

Keeping these leading facts before us, we may well ask whether S. Paul’s words do not encourage us to look for a further advance on the part of lay-people? The clergy have to lead them on to it, but it ought to be their holy ambition to do so as soon as possible. The *καταρτισμὸς τῶν ἀγίων*—the education of the faithful laity, is to prepare them for continued progress, both in themselves and in the Church’s conquest over the world. It is, I think, a great mistake to suppose that what was fit and proper for laymen

* “*Augmentum gratiæ ut quis sit idoneus minister*,” as St. Thomas Aquinas defines it, followed by Pope Eugenius IV. and Cardinal Pole.

in one age is necessarily the limit of their duties and functions to all time. It would be to distrust God's Holy Spirit to doubt that on the whole a permanent Christian society, with inherited Christian graces, instincts and experiences, is much more capable of corporate action than one composed of fragments drawn by conversion from the mass of heathenism outside. I know that the presumption of writers on these subjects is often in an opposite direction. They imagine that laymen in a primitive age of faith were on a higher level than the men of our own day. But I believe that this presumption is a mistaken one. Nay, I venture to think that there is altogether much illusion in our mental pictures of the primitive Church; and that neither in the first, second, third, or fourth centuries, or in any that has succeeded them, were laymen so fit for taking a part in the government of the Church as they now are. They were no doubt capable of great sacrifices, and many stood the test of persecution with remarkable courage. But very many also lapsed: and even if a comparison were instituted on this head alone, that of courage in persecution, I do not doubt that our own contemporaries would show quite as large a proportion of men and women ready for martyrdom as the age of Decius or Diocletian. Indeed we see it in China at this moment, amongst Europeans and natives alike, with a vividness which removes all doubt. Nor is the test of martyrdom a sufficient one; since the confessors of the age of Cyprian, instead of being a help to Church government, were as frequently as not a hindrance to it.

We have rather to compare the other qualities of the Christian character fitting laymen for government—*e.g.* experience of the making and working of laws, self-control in private life, reverence for holy things, knowledge of Holy Scripture, and the like.

It is, of course, very difficult to institute a comparison on some of these heads; but, where material exists, it is, I believe, in favour of our own age. Certainly experience

of the making and working of laws is much commoner than it was under the Roman Empire, which was very little habituated to representative government. It had no doubt its town councils; but service on them was so personally onerous that a great part of imperial legislation was taken up with devices for forcing unwilling members to serve. Nor was the part taken by the laity in Church councils at all a leading or consistent one, except so far as the influence of the Emperors extended. The reason was, I imagine, that the laity felt little or no desire, and had little or no fitness, for intervention, rather than that they were definitely excluded on principle. The great age of councils, the fourth and fifth centuries, was an age of excessive worldliness in the Church, owing to the intrusion of a crowd of courtly and interested converts, the most unfit persons surely to legislate for the body of Christ. No precedent, then, can be drawn from the small part played by laymen in these councils.

As regards self-control in private life, this varies much in different ages and localities; but, if we may judge by disciplinary canons and similar evidence, the ante-Nicene as well as the post-Nicene Church was, to say the least, in no better case than ourselves as to the occurrence of grave sins. There may have been more of enthusiasm and a more sanguine temper; but actual performance always gave moralists cause for serious complaint and still greater anxiety. There were good homes and bad homes then as now; but I believe the number of good homes in all classes is proportionately far larger now than then. Indeed, Christianity would be a miserable failure if it were not so, since heathenism is no longer close round about us to depress us as it was in many previous ages. Again, as regards reverence for holy things, while we have lost much superstition, I think that practical reverence, as shown, *e.g.*, by the demeanour and behaviour of our congregations in church, is far greater than at any previous period about which we have evidence.

Lastly, as to knowledge of Holy Scripture, the ancient Church, though it encouraged private reading of the Bible, had nothing like our methodical teaching in day schools and Sunday schools—nay, even in our own land the system is not many centuries old. In Scotland it began, indeed, nearly 150 years earlier than in England; and the result is a wide knowledge of Scripture, greater perhaps than that of any other nation, for which you must often have to give God thanks. So also Scripture is much more largely, regularly, and fully read, and preaching is much more common, in the public services of our Reformed Churches than it was perhaps in the primitive age, and certainly in early and mediæval times, or is in the services of the Latin and Greek Churches of to-day.

In all these points, then, I believe the average layman of to-day to be more than equal to the average layman of any previous generation, while the material conditions for corporate life and the necessity for it are very much greater. The powers of locomotion and of rapid communication, and therefore of forming public opinion, have grown incalculably in the last hundred years. So has the necessity of ruling by reason rather than by force or fear. The power of ruling Churches by penal laws or by simple reverence for authority has almost disappeared. If the layman is to do his part, it must be because his reason is convinced. Otherwise he will form his own religion, which, perhaps, will not include much place for a priesthood. It therefore clearly seems part of God's design that he should now take a correspondingly greater part in the double work of that ministry and building which in the end lies before him.

As regards ministry, a study of Church history shows that the reformed Churches have, curiously enough, tended to be stricter in asserting clerical rights than the ancient Church was. The ministry of the Word was in the earliest days, as well as in mediæval times, often permitted to authorised laymen. It is only recently that we are feeling

our way to a restoration of this liberty, on which there is no question as regards principle. The office of evangelist stands, as I said, between the charismatic and the permanent ministry ; and where a man has the gift of preaching it is a sign of God's power which the Church ought not to disregard, while it takes great care as to training and other guarantees of fitness. Yet such evangelists may not be the best men for the pastoral ministry.

As regards the ministry of the Sacraments—which we must think of in the broad sense of the whole body of sacramental acts necessary to the well-being of a Church—there was not in the ancient Church, and there need not be in the modern Church, such a sharp division between clergy and laity as is often supposed. Only those sacramental acts are absolutely confined to the clergy which concern the executive discipline of the whole body, or are not liable to be required suddenly under pressure of emergency. The others may, if occasion presses, be administered by laymen. The clergy are, without doubt, the ordinary ministers, necessary to, or properly present at, the regular celebration of all ; but, if no clergyman can be present, some duties devolve upon the faithful, who at other times are represented by the clergy.

Thus no layman would think of administering the Lord's Supper, which is an act that concerns the executive discipline of the whole body ; nor would he confirm or ordain, since neither of these acts can be required in an emergency for the sake of saving a soul, and Ordination, like Holy Communion, involves the executive discipline of the whole body.

But, inasmuch as Baptism is necessary to the entrance of a soul into the covenant of God with the Church, it may be administered, in case of necessity, by any layman. Indeed, many hold the opinion that an unbaptised Jewish mother, believing in the Gospel, might baptise her infant, and that the baptism would have a sacramental virtue, and would not need to be repeated. So, again, the ministry of

Reconciliation of Penitents may be performed in cases of necessity by laymen ; and medical men and soldiers should surely be constantly taught by us clergy to remember this. So, too, Anointing of the Sick was permitted in the ancient Western Church to the sick or their friends, I presume for a like reason ; and none of us would hesitate to ask the prayers of a fellow-Christian by our deathbeds, and believe them to be as effective as those of a priest, if no priest were at hand. As regards Marriage, those who uphold its sacramental character most strongly do not, I think, usually doubt that the sacramental act is administered by the parties to one another, while the presence of the priest is a very wholesome and blessed thing, but not essential to its validity. Thus the "work of ministering," of which S. Paul speaks, is not merely that of temporal, but also of spiritual needs ; it embraces, at any rate, on proper occasions, the ministry of the Word and of those sacramental acts, joined with solemn prayer, which may be called for under stress of circumstances, and require the immediate exercise of the charity of the Church.

What, then, are we to say of the "building up of the body of Christ," the second of S. Paul's lay functions ? You will observe that the passage, which begins with the work of the Apostles, ends with a remarkable figure of the sacred body, in all its parts, building up itself in love (Eph. iv. 16). "Building up itself" is a very strong metaphor, which seems to lead us to expect great things from the inherent capacity of the people of God.

Is it well to restrict this chiefly or merely to the election of clergy and to Church finance and to the edification which comes from good example ? Important as these things are, they do not exhaust the Scriptural idea of building up. That has a wider scope, and embraces the whole divine order of the great Head of the Church. For He says, "On this rock I will build My Church," its form and fabric as well as its foundation.

Now, as regards building up of the Church by doctrine

we must remember two things—first, that according to all Anglican theology the *after* consent of the Church—that is, of the people of God—is necessary to the validity of any dogmatic decree of a Council; and secondly, that the field of open questions is not nearly as broad as it was in the great conciliar centuries. Would it not be safer to secure the general consent of the Church, to such dogmatic utterances as may now be necessary, at once instead of afterwards by a long and uncertain process? And must we not remember that since the Council of Chalcedon (A.D. 451) no question of absolutely first-rate importance has been raised in Christendom at a Council unless it be that of the Vatican Council thirty years ago?

The consent of a body of representative laymen would not hinder but help any such minor theological definition as a provincial Church would be competent to utter; while the refusal of such a body to accept any new dogma would almost certainly save the Church from making a mistake. I can, indeed, conceive it possible that the hierarchy in its teaching capacity, which we certainly must not forget or ignore, might think it necessary to proclaim its own view of the truth in spite of such refusal, but such a conflict is most improbable.

As regards discipline and ritual, while fundamental questions must clearly be kept out of consideration by any local or provincial Church, there are many secondary, mixed, or indifferent questions on which the responsible judgment of the Christian laity is needed in order to build up solidly the body of Christ. We cannot, for instance, prevent the nation in its Parliament deciding upon mixed questions—that is, half religious and half secular—like those involved in the marriage law and in the conduct of popular education. It is impossible to create a clerical “*imperium in imperio*” on these matters. But we could, if we had a true representation of the laity, influence legislation very wholesomely or counteract its mistakes. The clergy by themselves are open to all sorts of suspicion

if in these matters they attempt to act alone. No doubt they can and do consult individual laymen, and appoint committees, and form associations and the like ; but these methods will not give the authority which a properly elected Synod, including laymen, would have.

I will not attempt to-night to exhaust the subject by entering upon the question of the rights of the laity in regard to the less or more of ceremonial on which I think much might be said. These are very subordinate questions, and not necessarily settled everywhere alike. But the great, the solemn, the eternal truth is that the aim of the Church is to produce greatness of Christlike character in all its members, and that the imparting of responsibility is a most effective element in its creation.

We must not treat the fundamental truth, that baptised and confirmed laymen have the manifold Messianic gift of spiritual power, as a mere dogma but as a glorious fact—a fact on which we ought to repose in anxious days like the present—a fact which it is our duty as well as our blessing to recognise to the fullest extent that conscience permits.

SERMON XVI

THE NEEDS OF THE CHURCH

ISAIAH XXX. 15

"In returning and rest shall ye be saved ; in quietness and in confidence shall be your strength."

THESE familiar words may well be the subject of our meditation this afternoon, on an anniversary which, since it comes on a Sunday, and at the end of a marked period of twenty-one years,* may perhaps receive rather more notice than it might ordinarily claim. Possibly this circumstance may help you to fix your attention more clearly upon the message which I have to deliver to you.

The words occur in a predictive prophecy of Isaiah, on which he evidently laid the greatest emphasis. He desired that its delivery should be made as public, and its record as enduring, as possible. It was to be written on a table or plate of stone or metal, and noted in a book, so that it might be brought to the notice of all those who gainsaid his claim to be a prophet. It was a challenge to the world. At the same time, it had that note of genuineness and sincerity which makes the Old Testament generally so strikingly different from the patriotic literature of other nations ; it contained a severe censure of his own people, and a solemn warning to them. But its main purport was a prophecy of the overthrow of their great enemy the King of Assyria by the blast of the breath of the Lord's fiery anger and displeasure, and not by the aid of human arms.

* Bishop Wordsworth was consecrated Oct. 28, 1885.

This prophecy, we know, was fulfilled, and Isaiah's character as a prophet was thereby established. But that in itself was but a small thing. It was no ambition of his to receive honour from men, but to draw their hearts to his Master—to make them look forward to the days of the Messiah. And he is thus enabled to speak to us to-day with as much force and comfort as to his own generation. This result is a warning and encouragement to all who have to fulfil a like duty in the Church of God—a warning not to flatter their own generation or to seek for popularity in it—an encouragement to hope that if they speak as the Spirit of God directs them, and especially in accordance with His will as revealed in Holy Scripture, their voices may—just in proportion to their faithfulness and unselfishness—be helpful to those who come after. It is a warning and encouragement also to those who hear the teaching of God's ministers not to esteem lightly the authority of those who speak in His Name. There is such a thing still as the gift of prophecy, of spiritual intuition, of divine foresight. If there is one thing in which the Church of Christendom stands above the Church of Israel—both indeed being Churches of Christ—it is in the larger and fuller diffusion of the Holy Spirit. Prediction as to times and seasons is not so constant a feature of it, but the certainty of the spiritual truths revealed, and their bearing on conduct and character, is not less but greater than it was of old.

“In returning and rest shall ye be saved,” says Isaiah. What is the exact meaning of this promise? To return is not simply to repent, though it implies repentance. It is effectual repentance, a coming back to the true way and adopting once more the true standard of holy life. In Isaiah's day, that is, even in the reign of Hezekiah, the tendency to idolatry, which came on like a flood under Manasseh, was already very serious. The call to return was a call to give up idolatry, and to serve the living God. This is clear from the references made shortly after to the images of silver and gold which the people were called upon to

deface (Isaiah xxx. 22, and xxxi. 7). Even that time-honoured and holy symbol, the brazen serpent, had become a source of offence (2 Kings xviii. 4) and had to be put away.

On the other hand, the call to rest was, at the moment, a call to give up political agitation, and especially the attempt to obtain support from an alliance with Egypt. There may have been many good reasons against this alliance, which we can imagine without certainly knowing them. It was surely wise to keep clear of the constant international strife between the great Northern and Southern powers which swept so often in the tide of conquest or flight up and down the long coast road of Syria and Palestine. Especially was it wise to keep apart from an alliance with so idolatrous a nation as the Egyptians. But whatever may have been the reasons, the general duty inculcated is undoubted. Turn back from idols and serve God ; trust in Him and lean not on the arm of flesh, distrust the aid which human alliances may seem to offer. The words that follow "in quietness" (or rather in keeping quiet *) "and in confidence shall be your strength" are a repetition of the same thoughts in a slightly different form, after the manner of Hebrew parallelism, but in inverted order. "Keep apart from the struggle of the nations and trust in God" is their simple meaning when paraphrased.

May I, at the close of twenty-one years of work amongst you, dear brethren, make these words of warning and encouragement my own, without seeming either to presume on my own position or your need of instruction ? I would speak with a sense of real unworthiness, and with an unfeigned humility, but under a conviction that a Bishop's office must make him a watchman, and that not a dumb one, to his own flock. A Bishop's sermon in his cathedral church is not merely addressed to the inhabitants of the Close, but to the diocese at large, and in some, though a much less, degree to the whole Church of the country to

* The word *hashqet* is properly an infinitive.

which a diocese belongs. The preacher on such an occasion must be penetrated with a deep feeling of responsibility, especially when he tries to sum up the experiences of many years as to the needs of God's people, and their present immediate dangers.

The duty of repentance is at all times before us ; the call to it is at all times opportune, but sometimes it is more opportune than at others. Last year, in the preparations for our autumn effort of prayer,* and in the course of it, and even more in the parochial missions which have since been held throughout the diocese, a call to repentance was rightly made in fuller detail than usual. It was a call not merely to repent, but to return—to take up again the vows of our Baptism, our Confirmation, our Ordination, and, in the case of heads of families, our marriage vows, and the special obligations which result from them, a call in fact to serve God in a spirit of renewed self-consecration. I believe that the call has not been in vain. I believe that there is, in consequence of it, a far greater seriousness in the lives of many, a greater sense of the obligations of Christian fellowship, of the solemnity of Christian vows, of the responsibility of professing the Christian faith. Thank God for all this. But let us take it as a call to further efforts. Let us consider in what further ways returning and rest, quietness and confidence are needed in the holy Church, of which God, in His mercy, has made us ministers and members.

In particular, I would ask the clergy and laity of this diocese to consider the remarkable " Report of the Royal Commission on Ecclesiastical Discipline," which has been published this summer, as it affects their own consciences. I ask them to consider it not so much in detail, as a register of practices which exhibit excess or neglect in the conduct of divine service, but rather as a whole, to stand, as it were, a little aloof from it, and to apprehend its general outlines. I

* The Autumn effort of Prayer throughout the diocese of Salisbury in 1905 was the outcome of the Church Congress held at Weymouth that year.

ask them to observe, and to observe with pain and misgiving, the evidence in the Report that Church law and order is less regarded than it used to be. While only a small proportion of our Churches are involved in serious and significant breaches of the law, the general result arrived at is that the machinery of discipline has broken down, that respect for law has been consequently impaired in a much wider area, that, if the cases of grave infringement of it are few, they are quite sufficient in number to call for interference, but that interference is nevertheless in many cases difficult, in some dangerous, and in some even impossible. This is a sufficiently alarming report to be made by men so competent, so careful, so wise and patient. Outside their Report, too, we have reason to feel much discontent and dismay at the relation of the Church to national life.

The Government Education Bill could never have been drafted as it is if the Church had had a proper hold upon the people of England. Allowing for all misunderstanding of the issues before them, it is clear that the duty of safeguarding our schools was forgotten by a majority of the electors, that this indifference of the many and the hostility of not a few have involved the country in great danger of a system clearly tending to secularism and ruinous to the proper influence of the clergy and the Church.

At the same time the growing disregard of public worship and of instruction given in sermons—a disregard not confined to men, but especially evident among them—is a very disquieting feature of our life. So too is the disregard of Sunday rest, and generally of quietness and repose for religious ends.

Under these circumstances the call to "return" and to restfulness is a call to humility, to self-denial in regard to personal liberty, and to a re-establishment of respect for authority both in matters of conduct and matters of opinion, to a cessation of wilfulness and dangerous independence. We have now in detail, I think, a three-fold task before us.

(1) I would put first the restoration of the habit of Sunday church-going, and the establishment of week-day

prayers in all our parishes. I believe that the latter is nearly as important as the former. I believe that the self-denial which it would involve, both among clergy and laity, would be the greatest possible help to that close, reverent, and humble walk with God which we need, to that condition of restfulness and confidence of which our text speaks. To put the matter plainly I should desire to see attendance at our week-day services in the cathedral, especially at early mattins, which involves some effort, much better than it is. I should like to see similar services, at hours convenient to the people, universal in the parishes. My predecessors, as well as myself, have from time to time emphasised this point, but I think that the Report of the Commission makes it even more necessary than ever before to speak out upon it. I do not understand, nor do they apparently understand, the exact value of the statistics which they give * and I see that no information is given as to our own diocese. I can, however, inform you that, though the number of churches in this diocese in which there is daily service has risen considerably since my first visitation (1887), nineteen years ago, even now it is far from being what it ought to be. It is held only in 145 parishes. Of course some services are often held in the week in other cases. But the fact appears that in a great number of the churches in England and Wales, perhaps in more than half, few, if any, services are held except on Sunday.

Now, here we have a general rule of the Church, clearly tending to piety, unobserved. We bishops have not tried, I fear, to enforce it as vigorously as we might have done, though we have called attention to it in the way of persuasion. While many of the clergy have loyally and patiently observed the rule, many have too readily dispensed themselves from this obligation. The laity have usually said nothing. Yet perhaps this neglect has been silently

* The word "daily" is ambiguous, it may mean "every day," or it may mean "some week day, or days in every week."

working against the Church all the time—both in public esteem and in its hold as a law-abiding society upon its members. The same thing may be said as to the disregard of the duty of public catechising, which is especially incumbent upon the clergy. If this habit had been anything like universal the readiness shown by statesmen to oust our clergy from the schools would not have been received with so much indifference.

(2) Next to the duty of Sunday observance and of daily services, I would put the duty of jealously guarding the spirituality of our worship. You know that I say this in no Puritan spirit, and with no wish to limit the reasonable freedom of those who claim to be loyal to the Church of England and to the Prayer-book. But when a claim is put forward which practically denies to our Church the right to reform public worship, or to reject any opinions, held by other branches of the Catholic Church, which are not part of the Apostolic faith, it is impossible to be silent.

And this is especially the case when the tendency is to make our common worship more material and less spiritual. Spirituality in worship is a very difficult, but a supremely important, thing. It has an immense, though subtle, influence on character. It is connected in a thousand different ways with the conduct of life. The existence of God as perfect power and perfect love—His existence above and outside the limits of time and space—these are the great thoughts which underlie all spiritual worship. It is the soaring aim of spiritual worship to attain the level of these thoughts when lower cults aim lower. It is the nature of lower cults to admit doubts of God's love, and to imagine sharers of His power. It is their instinct to circumscribe the Deity with limitations which He has not revealed. It is natural to them to attach undue value to times and places, and to imagine special methods of acquiring the favour of the Deity without due repentance and submission of the will to God. These doubts, these limitations, this appeal to favouritism, all tend to lower the whole type of a

man's character, and it is quite clear that Christian character is lowered where they exist at all largely. It behoves us now to prevent the re-introduction of anything approaching these lower cults into the Church of England. Certain forms of sacramental adoration, especially outside the authorised Liturgy of Holy Communion, the adoration of the cross and of relics, the invocation of saints and angels, are all substitutions of a less spiritual for a more spiritual worship. However much they may be glossed over and explained away, they do tend to interfere between the soul and God. They introduce just those limiting conditions which we have been considering, which hinder the apprehension of God's love and power, His supremacy over time and place, His even regard for all who worship Him in spirit and in truth. I have written about some of these things as long ago as the year 1898 ; it will, I fear, be necessary to write again on the same subjects, not so much because of present serious dangers in this diocese, but as a contribution to a very anxious controversy, which seems, alas ! looming large before us in the whole country, and as a defence, while there is time, against the spread of serious errors.

(3) Thirdly and lastly, I would urge both clergy and laity to assist the re-establishment of respect for law, by encouraging the effort to amend the laws relating to ritual, which the acceptance of letters of business addressed to the Convocation involves.* The Convocations may indeed discuss what they please without such letters, but when the Crown has issued these letters we are constitutionally bound to debate the subjects named in them, and to return a clear and reasonable answer. The issue of the letters is an implied promise on the part of the Crown to give weight to the answer which may be returned. As to the contents of the answer, it must be addressed certainly to one point and probably to two. It must indicate how clear directions as

* On the true nature of *Letters of business*, and for examples of them, see J. W. Joyce's *Acts of the Church*, pp. 355-8. London, 1886.

to the ritual of the Church may be substituted for obscure ones. It should also state to what sort of court of law we are willing to submit as an interpreter of these directions. It is easy to see how hard the task will be, and how unwilling contending parties will be to make any concessions of that personal independence and liberty to find fault with others, which the present uncertain condition of the law secures them.

Our success in this delicate business depends very largely upon the attitude of the general body of clergy and laity towards it. Even newspapers and newspaper correspondence can do much to make or mar it. What is needed is a sympathetic desire that the Convocations may now succeed where so many have failed before. The Ritual Commission failed in the same task in 1868 and 1870. Convocation failed in 1878. The Ecclesiastical Courts' Commission failed in 1888. Others have failed or had very partial success at other dates. We cannot succeed now unless men really feel much more profoundly than before the need of a change of spirit, the need of a true desire of rest, of quietness, of confidence, in place of controversy and self-will. We cannot succeed unless they express this feeling in earnest prayer. I have reminded you before now with thankfulness that prayer has been a regular instrument in the deliberations of the Commission which has just reported, and further that its recommendations are unanimous. These things are a new departure in such matters, and are wonderful omens of hopeful consequences. I most earnestly urge you and the whole intelligent body of our clergy and people to read the Report, and to judge of its value and cogency for yourselves.*

For if we do not succeed on this occasion, the civil power may well reply : " As you decline to untie the knot, we must cut it. Uncertainty cannot be allowed to last for ever. It

* I would also strongly recommend the Bishop of Oxford's recent *Visitation Charge* on the recommendations of the Commission. Longmans, 1906, price 6d.

is the interest of the whole people of England that the National Church should have clear rules and a settled order. If Convocation cannot frame such rules and proclaim the duty of accepting such order, Parliament must step in." I do not see how we could fairly complain of such an answer.

As to the form of such rules, I may have something to say when Convocation meets next month, and I entreat you not only to pray generally for the other representatives of the diocese, the dean, archdeacons, and proctors, and for the whole body, but for your Bishop who has, perhaps, an especial call to offer suggestions in the name of this See, which has had so remarkable a history of ancient influence in the public worship of our Church.

Whether we are supported by public sympathy or not, we must do what in us lies in this our little day of power to work. The result is not in our hands, but the choice between work and idleness is. "Study to be quiet." "Labour for peace." "In quietness and in confidence shall be your strength." These are the mottoes of the Church of to-day.

SERMON XVII

CHURCH DEFENCE AND CHURCH REFORM

THE POSITION OF THE LAITY IN THE CHURCH

ROMANS xii. 17, 18

"Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men."

CHURCH Defence is closely allied both with Church Restoration or Revival and Church Reform. In the kingdom of God the old and the new are never far separate ; yet it is always a kingdom of progress. We must always go back to the foundations, not seeking merely to revive or re-create the past, but looking for inspiration to go onwards, for fresh springs of water to sustain our pilgrimage. It is true that Church Reform is not always understood to be necessary to Church Defence. There are enemies of the Church, viz., the world, the flesh and the devil, who are less hostile to an indolent, slothful, or corrupt Church than to one that is consciously striving after perfection. There are times, too, when quiet internal growth, without conflict within or without, seems so necessary as to make even wise men slow to denounce abuses or to move for changes. This was largely the attitude of the Church of the eighteenth century, which succeeded the upheavals and catastrophes of the sixteenth and seventeenth centuries. There are times also when a return to the sources of Christian life and a revival of the past seems the most important task to Churchmen. This

was what happened with regard to fundamental Christian truth in the case of the Evangelical movement, and with regard to respect for primitive antiquity in the case of the Oxford movement. Such periods, whether of rest or of revival, are by no means inconsistent with progress. Progress may be taking place in curves of all sorts of formation provided the will of God be really the aim of those who direct their outlines. But there must be an element of reform in every progressive movement, and a special time for reform when periods of repose and periods of revival have done their re-creative work. Such a period seems to lie before us now. There are two main reasons for this, two signs of the times, which no wise man can disregard—one internal and one external.

Inside the Church there is a democratic spirit, which asserts itself in many countries beside our own, which makes the old form of government, chiefly or purely from above, impossible. It is a democratic spirit which is by no means simply antagonistic or unreasonable. It is useless as well as unjust to denounce it as hostile or anarchical. It is sometimes crude and foolish in its manifestations, but it is not merely brutal or ferocious. It seems to say, "There must be serious changes in the Church or we shall just leave it alone, and turn for help and comfort elsewhere, not so much to religion of any different colour, but rather to the quiet organisation for ourselves of social life." Another, and a much smaller party, seeking often to ally itself with the democracy, proclaims the necessity of certain more or less obsolete features of Christianity, and, in the high-sounding and specious name of fundamental Catholic law, defies the Church of the present to exercise any control over it. Others, provoked by this assumption, take the law into their own hands, and produce unseemly riots and bitter strife.

It would, indeed, in my opinion, be most untrue to say that there is no discipline in the Church. Those who, like myself, have to be constantly exercising discipline, are

aware how ready the vast majority of the clergy and very many of the faithful laity are to recognise a reasonable and fatherly control even in matters about which they feel deeply, and where they would wish a decision to be otherwise. They are law-abiding, serious, Englishmen, knowing something of history and its lessons. But certain glaring instances to the contrary are a serious menace not only to the peace but to the power and influence of the Church as an instrument of God's will. It is no use to say we are able to live together comfortably in our quiet country diocese, if there are important dioceses where party spirit leads to sharp divisions and to alienation of many who ought to be our warmest friends. But over and above this reason of present distress and danger, and really very much more important, because more general in its application, is the growing sense of the need of change for the sake of conformity to the Divine purpose. This is the sense that it is God's will that authority should be more widely distributed in the Church in order to make it a complete and lively whole.

This is the first consideration. In the second place there is a critical spirit outside, particularly among Non-conformists, which cannot be ignored. It is, in a degree, an evidence of a real desire that the kingdom of God should shine out brightly before the world, that those who do not belong to our Communion so freely find fault with us. That they should do so is much better than that they should be merely sullen and passive. And their criticism is less to be contemned the more plainly they show, as many of them do show, the fruits of practical Christianity in dealing with social and religious problems both at home and abroad. In the mission field almost everywhere, and in English-speaking lands especially across the Atlantic, there are great Christian forces at work outside the Anglican Church, and in many places far outnumbering it, which ought to be brought into harmonious working with our own Church. If they are not so brought into harmony the

work of the Reformation of the sixteenth century may be said to have failed greatly. Even if there is little hope of uniting them in one organisation we may at any rate influence them for good and in many causes work with them. To name only one instance. It is cheering news from New Zealand, which I had almost by the last mail, that all the non-Roman Christians are uniting together in a movement to induce the Legislature to authorise Bible teaching in the State schools. This is particularly cheering at a time when many Nonconformists at home are anxious to abridge or take away our reasonable liberty to teach in schools founded and largely supported by Churchmen, and to keep our teaching out of other schools for which we pay rates in greater amount than they do.

For these two reasons then, internal unrest and external criticism by other religious people, who are not merely hostile, we are bound to consider Church Reform as one of our main practical duties. By Church Reform I need scarcely say that I mean almost exclusively reform in the discipline and organisation of the Church, in its outward order and government. Such reform will really attack division in its most vital part. It is a very remarkable fact, perhaps almost the most remarkable fact of Church history, and in one sense a fact to cheer us, though it is most provoking to men of sense and reason, that differences as to order and government have had much more serious and lasting consequences than differences of belief and religious principle. As it was in Israel, where the jealousy of Judah and Ephraim produced a permanent split in the old theocracy; as it is in Islam in the separation of Shiahs and Sunnites on the rightful succession to the Caliphate, so it is in the Christian Church. The heresies which threatened the life of the Church and for a while convulsed it to its base, have passed away, or dwindled in importance, while the schisms on points of Church order and government remain. The only heresy which has a large following in the Eastern Church, the Monophysite heresy, has indeed

become a schism much more than a heresy. It is a revolt of the national Churches of Armenia, Syria, and Egypt against the imperial Church centred in Constantinople, rather than a dogmatic aberration. The separation again of the Eastern and Western Churches, though it claims to be justified by some differences of doctrine is, in far greater measure, a difference on the point of authority. The schisms which arose in the West in the fifteenth and more permanently in the sixteenth century, were much more revolts against the arrogant pretensions of the Roman See, than concerned with permanently important points of doctrine. The divisions of English-speaking Christianity may, in their turn, be nearly all reduced to divisions based on the acceptance or rejection of the two points of episcopacy and establishment, which last now involves legislation by a secular Parliament. These differences of opinion respecting the seat of authority, though by no means the only causes of separation, are the instruments which create the permanent barriers and which at present paralyse all efforts for reconciliation on dogmatic points. Does not this all point to the duty of attempting to remove these secondary differences or at any rate of endeavouring to make them less acute?

Now, to take only English speaking Christianity, it seems to me that there is nothing in episcopacy, in itself, to create the repulsion of feeling which has embodied itself in various sects of Nonconformity. There was, and still is, something to justify criticism in the way in which it has been administered, but the chief point of difficulty is the alliance of the Church of England with the State on conditions which are at present theoretically indefensible. That a Parliament with a large and almost permanent element of Presbyterians and Roman Catholics, and with a considerable infusion of other sects, and containing persons of no Christianity at all, should claim to legislate for the Church of England on the most sacred matters, is a position into which we have gradually drifted since

the Toleration Act of 1689. It is only not intolerable because of the very gradual manner in which the situation has been created. It is by no means a necessary condition of Establishment—which in itself I regard as a very reasonable and desirable instrument for promoting the religious welfare of mankind and the stability and unity of the Church. But as an accident of Establishment it is surely quite indefensible, at least in theory.

What ought our desire then to be? To put matters right both with our own Church members and with religious Nonconformists we need above all things to give the faithful laity their proper position. I say to give the laity their proper position—I might truly say to restore it to them, because as far as we can read our Lord's mind and the earliest Church history they had a position of far greater authority than they now have. They had, in fact, a position equivalent to that which has been given them in all branches of our Church outside this island, and which many of us now desire to see them have in England. Our Lord's mind is ascertained by His gift of the power of legislation and of judgment, and His promise of abiding presence, to the Church as a body in the famous section of St. Matthew, chapter xviii. Various precedents of the first three centuries, but especially the well ascertained fact that the laity had a voice, and often a most decisive voice, in the election of Church officers of all grades, especially Bishops, show that our Lord's words were so interpreted as we would interpret them now. The principle (generally accepted outside the Roman Communion) that decrees of Councils required after-ratification by the Church diffusive is also strong evidence in the same direction. That the laity did not take part in Synods to any large extent is to be explained by the fact that they were represented by the Bishops whom they had directly chosen or helped to choose. It is also to be explained by the difficulties of locomotion; by their ignorance and want of special training, and by the gradual cessation of popular assemblies

in the Roman Empire and the slow development of the principles of representative government.

All these conditions are now changed. Locomotion is easy, education is widespread, and knowledge of theology is largely possessed by laymen, the system of representative government is everywhere accepted among us, and is being extended into new fields. Yet the laity have lost their place in local elections to the episcopate, and have a very uncertain and very unequal share in the appointment of the parochial clergy. At the same time the after consent of the Church diffusive is generally found a very unreal check upon hasty or unwise legislation. Everything points then, to a restoration to the laity of their old rights in a somewhat different form—that is to say, to give them the right to elect representatives to express their minds on Church questions, and so to ascertain the opinion of the Church diffusive before a decree or canon is published instead of after it. I think that this is a much better plan than the attempt to restore popular election of all Church officers. The unhappy result which may attend such a system of election by clergy and people conjointly is seen by the deadlock which has continued for two or more years in Cyprus in regard to the election of an archbishop. Yet no plan, perhaps, could be theoretically better than the scheme of election there in use.

We want, in fact, a National Church Council in which bishops, clergy, and laity should be fully represented, which should legislate for the Church in place of Parliament, of course, with the consent of that body and of the Sovereign. Such a Council exists in the Established Church of Scotland in the General Assembly, consisting of 371 ministers and 333 lay elders. There is no reason why one should not be created in England, with such differences as the different history of the two countries and the different constitution of our Church make reasonable. I do not venture to say that, if such a Council were created, all our differences would disappear, but I do believe that

it is the one instrument of reform which the Church first needs, if it is to provide things honest in the sight of all men, and as much as in it lies to be at peace with all men.

You will forgive me for using the solemn occasion of what is practically the end of my seventeenth year of office here—the Sunday nearest the anniversary of my consecration—for the purpose of laying this proposal before you. It ought not to be new to any of you, but such thoughts take time to lay hold of the mind, and I wish to do something to prepare this city and diocese to take its part in the discussion which must hold a prominent place in the history of next year. The committee* of which I had the great privilege to be chairman, and of which our own much-loved Dean,† with his wide experience of life, and many other men of position in the Church were members, reported on the position of the laity last April. The whole subject was thus placed before the country; but in a matter of such moment there has been a natural desire to act with deliberation. The main principle, I think, is generally accepted by Churchmen. The whole, principle and details, will come before the joint meeting of the two Convocations and the two Houses of Laymen next July (1903). It is most important that what may be then determined should be supported by enlightened public opinion outside; and each of you can learn, and think, and talk about it. The danger of course always is that people, who, for any reason, are averse to change and reform, will try and get this question put aside, and will refuse to face these difficulties, if they can rub on somehow or other during their lifetime. But all history shows us that opportunities once given and not used are not given again in the same way. The old story of the Sibylline books is true over and over again. We must set our house in order while we can.

* Joint Committee of Convocation on the Position of the Laity with Reference to Legislation in Matters Ecclesiastical, etc.

† Bishop Webb.

My sermon to-day has been one on organisation, and some of you may say this is a dry subject and one not closely connected with the Gospel message. But I have shown that disputes about organisation and mistakes in organisation hamper the preaching of the Gospel and render it ineffective in a most remarkable manner. They are much more serious than any one could possibly conceive beforehand. If, therefore, we can do anything, in however humble a way, to silence such disputes and to correct such mistakes, we shall be helping the Gospel message to do its work. Let us remember that the Church is an eternal society and may have a very long period of development before it even on earth. It is certainly far away from its ideal at present. Do not then dismiss the subject from your minds, but give time and patient thought and labour to it, in order that the Gospel may have free course and prevail to unite mankind in the fear and love of God.

SERMON XVIII

THE UNION OF COUNTRY AND CITY LIFE

REVELATION xxi. 10, 12 (R.V.)

"And he . . . shewed me the holy city Jerusalem, coming down out of heaven from God . . . having a wall great and high ; having twelve gates, and at the gates twelve angels ; and names written thereon, which are the names of the twelve tribes of the children of Israel."

WE have just sung the Psalm *Ecce quam bonum !* which brings before us in striking poetic figures the unity of the city and the country in the national life of Israel. The spirit of love and joy which pervaded that life, and which was realised so remarkably at the great festivals (at which this psalm was constantly sung), is compared to the refreshing dew which fertilised the whole of Palestine. The Psalmist pictures to us the clouds which gather on the snow-clad range of Hermon in the far north, which pass in blessing over the whole stretch of intervening country, and fall at last upon the hill of Sion and fill its cisterns. Such is the brotherhood of Israel.

The text which I have chosen from the Revelation of S. John, carries the thought further and higher. It fits in well with the anthem* which we have sung about the ancient temple. It bids us think of the eternal city as bearing on its very shape an impress of the same sort of comprehensive brotherhood and national unity. The city is one ; but it has twelve gates, and at those gates twelve guardian angels, and inscriptions over their portals, being

* "I have surely built Thee an House," 1 Kings viii.-ix. (*Boyce*).

the names of the twelve tribes of Israel. Here we have a clear suggestion of the variety of character in the citizens who fill up the city—and of the eternal value of that variety—just as we have of the various presentation of Christian doctrine in the twelve foundations which bear the names of the twelve Apostles of the Lamb. All the Apostles contribute to the stability of the city, just as all the tribes give their strength and character to its population, and by their variety increase the happiness and enlarge the experience of the whole.

We are learning, in many ways, the lessons which those passages of scripture may teach us. We are learning, for instance, why it is that the Bible pictures to us ideal human life as beginning in a garden and ending in a city. There is a marvellous power of poetry and truth in the divine story of the man and woman placed by God in Eden. Their natural, innocent, unfettered life, in close relation to the animal world, with only rudimentary perceptions of sin and shame, of law and conscience, lives on from age to age and is renewed in all healthy natures and characters. It is a constant spring of energy.

We see much of it in the absorption of the young in their own dreams and fancies, and in the abstraction from things around them, which are such marked features of natural child-life. We see much of it, in all ages, among our country-bred folk. It keeps alive that simplicity in religion, that simplicity in enjoyment, that simplicity of hope, which are needed to prevent the decay of our nation and to keep it youthful. And yet the practical tendency of our laws and other efforts after human progress must be in the direction of the city. We must foster a keener and fuller perception both of duties and rights. We must teach men and women to accept the conditions of mutual dependence, and to embrace the occasions of manifold and complex mutual helpfulness, which belong to citizens. Even should we be able to stem the tide of migration into our cities, the people whom we should keep on the land,

or help to return to it, must be much more citizen-like than their fathers. They must have more brightness and movement in their lives; they must be taught more to enjoy the conditions of outdoor labour instead of merely bearing them with dogged patience; they must be taught, both as farmers and labourers, to take a greater interest in their work, and to put into it something of the intelligence and alertness of the citizen. Their religion, too, must grow to be more one of conviction and perception of what is best, than continue in the stage of tradition and habit—delightful as that often is.

A Society like ours which meets here to-night is a very useful one. You did well to revive it four years ago. May we not think of it as a sort of guardian angel set over the gate which admits Dorset men and women into the City of London, and watches over their exit from it as well as their entrance into it? And surely an angel may well be supposed to look kindly on those who come in as well as those who go out. For London, with all its faults, is, I believe, one of the best cities in Christendom. You need to watch well where you tread, and with whom you associate, to beware of traps and traitors, but you will find here many simple hearts and true with whom you can join in Christian fellowship, both among native Londoners and among the incomers from other counties and other nations who flow into it from all sides.

Dorset men in London have much to gain both in spiritual courage and breadth of view, and in the way of experience and intellectual growth. They have also something to give. I do not wish to exaggerate the latter, though twenty-two years in the seat of S. Aldhelm, and a hundred other close familiar ties, have made me love the county with something of the ardour of a native.

Let us think a little about our county. We are proud, in the first place (I hope it is not wrong), to think that Dorset, like Cornwall, Devon, and Somerset, and probably Wilts, represents a natural unit of population, the settlement

of a tribe. It is not a mere administrative division or shire, cut off in later days from some Mercian or other kingdom, and centring round a large town, like Gloucestershire or Hampshire, Worcestershire, or Leicestershire. It is the county first of the Durotriges and then of the Dornsaetas, the first, I suppose, a race of primitive Iberians, mingled insensibly with later Celts; the second, West Saxons. We are happy, too, to think that our forefathers kept their Celtic Christianity, such as it was, unsullied by the worship of the new paganism of Woden and Thor; and that when they were conquered it was by Christians. We are also glad to remember that the West Saxon kings who conquered them were of that strong and able and religious house of Cerdic and Ine, which became the royal family of the whole of England. These simple facts, which are closely connected with the natural features and boundaries of the county, give a continuity and a unity to its life, which has produced a marked type of character. Our gentry are home-loving and unassuming, all on familiar terms with one another, and most of them close friends. Our farmers are a large and very important class, the leading men of wide reputation and substance, while there are many independent and hard-working men, who make a living by the management of only a few acres.* Our labouring folk, though living in West-Saxon fashion in small towns and villages, in hamlets and isolated dwellings, are yet far from being chained to the soil. In a great district of the county there is a frequent spring migration of labourers' families, which I have sometimes thought is a survival from Celtic, perhaps Iberian, times. This gives them health and knowledge, if not exactly wealth; while many of them, through the openings which the sea coast affords, have a much wider range of experience, and are often found in the service of their country.

* One of our parishes, Fordington, is said to take its name from being let out in "fourthings," or "farthings," of 80 acres, *i.e.* quarters of a hide of land.

Without claiming any very uncommon share in the production of those characters which have built up our national greatness, we are bound to remember our eminent naval captains in the French wars of a hundred years ago and to recollect the fact that the two rival statesmen of that age, one of the most critical times in our history, Fox and Pitt, were both men of Dorset families—the latter of a family which has enriched the English nobility with several peerages. In the history of the Church we have to note at least three Archbishops of Canterbury, Aelfric and Cardinal Morton, both connected with the Abbey of Cerne, and William Wake, of Blandford, who in 1690 preached the sermon at a gathering like that which we hold to-day. William Wareham, though born in Hants, must obviously have come of a Dorset stock. Wimborne may also claim a connection of twenty years with Cardinal Pole. But Dorset religion has, as a rule, been of a simpler and often of a puritanical type. To one of its leaders, John White, Rector of Holy Trinity, Dorchester, from 1606 to 1648, the Colony of Massachusetts owes a great part of its origin. From another Dorset clerical family, beneficed at Charmouth and Winterborne Whitchurch, that of the Wesleys (originally, of course, from Devon), sprang Samuel, father of the famous Charles and John, the founders of Methodism. Of the well-known social reformer of the last century, the Earl of Shaftesbury, there is no need to speak. Nor, I think, need I do more than mention the name of William Barnes, known personally to myself and to many of those who are present as one who has represented our county with singular sweetness, purity and truth, and fostered the best side of its Doric simplicity and rustic charm.

There is indeed a sort of feminine charm about the county, a shy and shifting, yet abiding grace and comeliness, which many have felt, just as they feel it on a much larger scale in Italy. It is not merely that its relative smallness in size and population, and the unity of character

of which I have spoken, make it easy to know and comprehend as a whole—rendering it something to which the old proverb, “little and dear,” is readily applied. It has also *much* in its littleness. It has been described as “perhaps in a small compass the most representative of English counties.” It has in it, mixed in due proportions, all the elements which make a piece of human life and a piece of God’s earth a harmonious whole. We have in the first place scenery as diverse as a long line of seventy miles of sea coast, with noble cliffs and some striking bays, and a great variety of rock and soil, of flora and fauna can make it. We have the three great divisions of bold chalk downs, rising to above 900 feet, green and fertile clay lands and open sandy heaths. We have amongst them traces of long-standing human habitation, going back probably to a thousand years before Christ, in the long barrows and earliest earthworks. We have beautiful later buildings, beginning with details preserved from Roman times, of which a remarkable trace has just been found at Fordington in the epitaph of a Roman citizen, Gaius Arrius. We have our three Minsters of Sherborne, Wimborne, and Milton, with their many memories of Saxon times, and our remarkable manor houses, not to speak of ruins at Corfe and Cerne. We have some two hundred and fifty village churches, mostly interesting, and thousands of picturesque cottages. We have a kindly people, with much of Celtic friendliness, with quaint and humorous, half-poetic, half-prosaic, views of life, with much of real, though very simple, religious earnestness. All these things, and many I have not time to mention, contribute to make up the beauty and the joy for which we have thanked God in our Collect.*

It is the object of our Society year by year to bless God for such a happy background to life as Dorset men can claim as their inheritance, and to keep up this wholesome feeling of affection to home and county. It is its

* Page 171, Note.

object also to promote friendliness and mutual helpfulness among those who are settled or are settling here. It would be a great advantage to myself and my brother clergy if we were allowed to commend the young men and women of our parishes to the officers of this Society when they enter the great world of London. I am thankful to know that you propose to admit women as well as men to its privileges, and I venture to express a hope that the annual subscription to it will not be too high for working people. For the strength of a people lies in the reality and sincerity, the religiousness in its broadest sense, the Christian humanity which pervades it. We need it quite as much in women as in men, and in those who toil with their hands as in those who direct the lives of others. This religiousness Dorset folk can supply perhaps better than most of the counties of England, only there is the great danger of their being lost and discouraged, disappointed and overpowered, in the tremendous whirl about them. Our county folk are fit to make stones in the city of God, if only they are built up carefully one by one, not allowed to fall into the roadway and be ground to powder by the passing traffic. Most of us know how very many of the mediæval cathedrals of this land owe much of their beauty to the shafts of Purbeck marble quarried on the hills above Swanage. But it is not every Dorset man, even, who realises when he looks at this great cathedral* that it owes its fabric to our Portland rocks. There are few more poetic sights in England than the little half-ruined quay from which the stones around us were shipped. It lies hidden away under the samphire-clad cliffs, and near it still are heaped the blocks which were prepared for the same work, but were unneeded, and therefore left behind. Yet it is just the same stone, there in the solitude, only broken by the murmurs or inrush of the sea, and here in the midst of the busiest thoroughfare of the largest of the cities of men.

* S. Paul's.

There is a parable in this—a parable for this world, a parable for the world to come. Just as the Dorset stones, carefully set in their place by the skill of the great architect, maintain their place and serve the highest purpose of human life—the true service of God—so may our men and women be living stones in the Church of God in this city, if they are carefully set and kept in their places by the good influence of a Society like this. But for them waits a yet nobler and more glorious destiny, when heavens and earth and all their beauty pass away like smoke—then shall they be citizens of the eternal city, whose builder and maker is God.

Dear brothers and sisters in Christ, nothing is more precious than human life and character. God has made us guardians of a precious type of this very precious thing. Let us not fail in our efforts to keep it pure and sound. Let us endeavour to present our own souls and bodies, cleansed by the blood of Christ and sanctified by the Holy Spirit, to our heavenly Father, who gives us life and health and all things.

NOTE

Collect for the Society of Dorset Men

O MERCIFUL FATHER, Who dost put into Thy children's hearts the love of home and country, we thank Thee for the beauty and the joy with which Thou hast surrounded our lives, and especially for Thy blessings upon our County of Dorset. Grant us, we beseech Thee, grace to return the love which Thou hast shown us, by providing for one another in sickness and distress, by strengthening one another in faith and life, and by working together for the health, peace and prosperity of our native land. Give Thy blessing to our Society and all its members, that the brotherhood which has begun in this world may be perfected in the world to come, through Jesus Christ, our only Mediator and Redeemer.
Amen.

SERMON XIX

THE GLORY OF WESSEX

ISAIAH xlix. 23

"And kings shall be thy nursing fathers, and their queens thy nursing mothers."

REVELATION xxi. 24

"And the nations of them which are saved shall walk in the light of it (διὰ τοῦ φωτὸς αὐτῆς): and the kings of the earth do bring their glory and honour into it."

THUS for kings and kingship there is promised in Holy Writ a place and a duty in the kingdom of God which is promised to no other class of persons. It is a promise which is not circumscribed by time or limited to this world. The duty of tender and loving protection to the Church on earth which is laid upon them by the evangelical prophet is indeed one which will pass away, when all her enemies shall be trodden underfoot and kings shall cast all their crowns before the Lord. But there will still be nations to walk through light of the heavenly city; there will still be kings to bring their glory and honour into it.

We know not indeed how far they will be distinguished above other men in their permanent work and life with God. Few sovereigns, if any, would wish I presume to live their lives exactly over again. Many a one has willingly abdicated, like Ine, king of the West Saxons, the brother of our foundresses, to escape from the turmoil of

war and civil strife, and in disgust of the hollowness of worldly state.*

Many another must look forward to the life of heaven as a change to a less responsible position and as the possession of a more spontaneous existence. Many, I doubt not, feel the present burden almost intolerable and are weighed down by constant anxiety and anticipation of danger.

It is a remarkable thing to read in the funeral sermon of the Lady Margaret, whom you venerate, in common with the Universities of Oxford and Cambridge, as the foundress of your grammar school, how on all the occasions of her greatest prosperity she shed copious tears. She had schemed long, and at last with complete success, for the elevation of her son Henry VIIth to the throne, but she was not able to enjoy the moment she had so eagerly expected. "Dare I say of her" (said Bishop John Fisher) "she never yet was in that prosperity, but the greater it was, the more alway she dreaded the adversity. For when the king her son was crowned in all that great triumph and glory she wept marvellously, and likewise at the great triumph of the marriage of Prince Arthur, and at the last coronation (that of her grandson Henry VIIIth) wherein she had full great joy, she let not to say that some adversity would follow." †

And in this indeed Bishop Fisher was an unconscious prophet, little realising then the ruin which would be wrought in ancient religious foundations by his new master and the cruel death at his hands which awaited himself.

Yet, whatever men may fear or hope, men are in God's hand to do what He wills, and we cannot suppose that

* Mr. E. A. Freeman gives the story from William of Malmesbury "Why King Ine forsook the world" in his *Old English History*, p. 71 foll. This is of course a very late authority. But the main fact of his abdication in A.D. 726 is given in all the early histories.

† *The Funeral Sermon of Margaret Countess of Richmond and Derby*, preached by Bishop Fisher in 1509, ed. J. Hymers, Cambridge, 1840, p. 126. I have modernised the spelling.

He will let the experience of a good sovereign die with his death. Wisdom is His gift and returns to Him its source and will endure for ever. Only we know that God will realise for us in another world the service of perfect freedom. All work in heaven will be the outcome of all our powers freely developing themselves all around. It will be an unstinted and unstunted growth budding forth and blossoming on every side. Such a prospect surely need not cause anxiety to the most careworn.

Nor is it simply a question of wisdom and experience for which God will find a future use and development. Power too "belongeth unto God." Power of all kind, and especially that mysterious power which controls the wills of men, is an attribute of Divinity and therefore a thing that in its nature pertains to eternal life. "Thou couldest have no power at all against Me (said our Blessed Lord to Pilate) except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin" (John xix. 11). "All power is given unto Me," said the same Lord before His Ascension, and that not only "in heaven," but also "in earth."

Power is a divine thing, and its use involves a tremendous responsibility. It is equally dangerous in its misuse whether the possessor of it acts of his own accord or at the request of another—in his own person or by deputy.

He is responsible in the sight of God for the impression of God's own character which men will carry away from his acts. The tyrannical and the neglectful ruler both misrepresent God. The sovereign or higher officer of state who allows himself to be made a tool of intrigue, or an instrument of passion, leads men to think lightly of all government, including the providential government of the world.

This explains the "greater sin" of which Caiaphas was guilty in using Pilate's power for his own selfish ends. His sin in desiring to sacrifice the innocent to political

expediency was terrible enough ; but the means which he used enhanced his guilt and made it greater. He employed Pilate's heaven-given authority, intended for the protection of righteousness and innocence, for his own malicious purpose, and degraded it into an instrument of envy, and so directly dishonoured God.

But on the other hand a good ruler gains a double blessing both by the larger opportunity he has for good and by the glory which thereby redounds to Almighty God. Men believe in divine Providence when they see its human counterpart in beneficent action. We know that

“ . . . earthly power doth then show likest God's
When mercy seasons justice. . . . ”

And this is indeed a happy thought not only for sovereigns in their own persons, but for magistrates and all in authority to whom any of the functions and privileges of sovereign power are delegated.

For it would not be true to the general principles of interpretation to limit the term “ kings ” to the small class of actual independent sovereigns. They are naturally the first to whom these promises are applicable ; but there are not a few to whom the blessings of Isaiah and the glorious forecast of the Apocalypse can be rightly extended. May God give them grace to tend and nourish His Church here and to carry the glory which comes from the fulfilment of duty—the only lasting glory—into the city which is to be their everlasting home !

The thought of what good and unselfish princes may do and their special relation to the Church is brought before us prominently to-day. We can never forget that Wimborne Minster, through all its changes, is a Royal foundation, and that it was regarded for many centuries afterwards with favour by our sovereigns. We are met together to-day, on your annual festival, to celebrate its completed restoration, now happily carried out in a manner worthy of its ancient traditions, and to some extent atoning

for the mistakes of a past generation. Such a moment seems a fit one for a few thoughts on the kingdom from which it took its rise, and on the causes of its after greatness and its extraordinary growth.

Wimborne is intimately connected with the Royal Family of Wessex; and we must not forget the striking fact that the dynasty of Wessex was the first which ruled over the whole of England, and the precursor both in more or less direct succession and in power of our present Royal house. Here, in truth, we may think specially of this noble family as we can do perhaps nowhere else so fully. Winchester Cathedral is indeed in a certain sense the Westminster Abbey of the Saxon Monarchy, but its most ancient traditions have been superseded and surpassed by those of later days. But here in Wimborne our thoughts naturally turn first and above all to King Ine and his sisters Cuthburg and Cwenburg; to King Ethelred, the elder brother of the greatest of our Saxon kings, cut off in the midst of great promise, whose monument is close to us in this church; and to Edward the Confessor, the most saintly of a line which numbered many saints.

The other royal persons whom we have commemorated in our bidding prayer—the Lady Margaret, Queen Elizabeth, and King Charles the First—only took up and carried on the work of the Royal Family of Wessex. You do well to venerate the memories of Cuthburg and Cwenburg, and to inscribe their names upon your banners and to name your guilds after them, for they may lead you to think of facts of English history of which the men and women of Wessex may well be proud, whether they look at them in the light of their religious or of their secular and political interest.

It would be a subject worthy of the pen of a great historian to trace out the causes which led to the supremacy of the West Saxon Kingdom in this great country, which is nevertheless not called Saxony but England from another and in some respects a stronger branch of the

Teutonic stock. It is a task far beyond my powers, but I venture to propose it to you and to others whom my words may reach, as one which should not be at least unattempted by some resident in this district. When we look at the four counties, Hants, Wilts, Berks, and Dorset, which, with parts of the neighbouring shires, formed the nucleus of the West Saxon Kingdom, we find it difficult to imagine how they came to conquer the rest of the nation.

Even when we read the history in detail, we find it so fragmentary that we can hardly understand its sequence. But the fact remains that the three * other great kingdoms were in turn absorbed by this kingdom. Kent, with its early traditions, its easy intercourse with the Continent, its natural hold over London—Mercia with its central position—Northumbria with its heroes and its saints, its possession of the Roman capital of York—all yielded in turn to this south-western kingdom, which could boast of no principal city except Winchester, and which has never been largely prolific of great men.

Yet I say again it is a most striking fact that from Cerdic, the alderman and afterwards the king of the West Saxons, who landed in Hampshire in 495, just about 1400 years ago, all sovereigns who have ruled over the whole of England are descended except three—Canute, Harold, son of Godwine, and William the Conqueror.†

* The position of East Anglia in English history is a peculiar one. It interfered but little with its neighbours, but maintained a semi-independence longer than the rest. This independent character (I am reminded by the Bishop of London) was remarkably preserved even as late as the Civil Wars of the 17th century.

† Freeman's *Old English History*, p. 35, note. It seems hard upon the House of Cerdic that the golden Dragon should have no place in the arms of England. Even the arms ascribed to Edward the Confessor (the cross fleury or patonce between five martlets), which were for a time adopted by Richard II. have been dropped by his successors. Both perhaps might be taken as devices by some of the regiments attached to these counties. The dragon standard can, I believe, be seen in the Bayeux tapestry. A red

No doubt if we had had a chronicler like Bede living in one of our southern monasteries, or if our own great West-Saxon missionary Winfred or Boniface had accepted the offer of the Abbacy of his own house of Nursling,* which was made to him before he started on his great enterprise, Wessex might have rivalled Northumbria in the fulness and glory of its early annals.

But no doubt the same active and self-denying spirit that sent S. Boniface first to the Frisians in Holland and afterwards to Rome, and to fell the oak of Geismar in Thuringia, and to found the Church in central Germany, was powerful in others of his race and helped to make them conquerors of other kingdoms and moulders of English life in other lands. Not only King Ine but many another Saxon prince and princess, whether living in courts or nurtured in monasteries such as this, felt the impulse to lay down crown and robe, and to go forth as simple pilgrims or missionaries to distant lands.

We see in these ancestors of ours a roving and adventurous spirit, and yet one not personally ambitious—a spirit not great in book-learning or widely imaginative and poetical—a spirit not specially productive of single acts of heroism, but one which looked upon a dutiful and a Christian life as the only life worth living, and loved that life with a broad and natural love, untrammelled by the ties of position and birth and family—a spirit which to the present day makes men and women of gentle birth the natural leaders of English political and social life.

I have spoken of the fragmentary nature of our annals and of the absence of great writers among our people, dragon (possibly British) was one of the supporters of the House of Tudor. For some, but incomplete, information on this subject, see T. Willement's *Regal Heraldry*, pp. 57 foll., London, 1821; cp. p. 21 for Edward the Confessor, and S. T. Aveling's *Heraldry*, pp. 278 foll., London and N.Y., 1890.

* Nutscilling, Nutshalling, or Nutshall, about three miles south of Romsey, on the Test or Anton river. S. Boniface was born at Crediton, *circa* 680 A.D.

but though the Saxon chronicle is deficient in details just where we should most desire them, it records many of the steps of the conquest of this region. Nor are we wholly in the dark about the later period, since Bishop Daniel of Winchester supplied some materials to his contemporary Bede, and the correspondence of S. Boniface gives a certain insight into the condition of life within our own monasteries, at the period when this church was founded.

Let me try to gather up for you some of the leading facts in the most ancient history of this province which seem to have made it what it became ; and I will do this under three heads.

I. In the first place these counties, or parts of them, clearly formed the first province of Roman Britain. Julius Cæsar, we know, landed somewhere in Kent ; but he left no permanent mark there or elsewhere. But the army of Claudius, which effected the first real occupation of this island, landed in Portsmouth Harbour or Southampton Water. There, too, probably at Bitterne, near Southampton, was founded the first Roman town in this island, called Clausentum, no doubt after Attus Clausus, the eponymous hero of the Claudian family.

Speaking as I do on S. Thomas' Day, 1891, I cannot forbear to remind you that almost on that very spot and almost at this very hour is being laid to rest one of the most noble successors of S. Birinus, the Apostle of the West Saxons, and Daniel, the friend of Bede and Boniface—I mean, of course, Bishop Harold Browne. So markedly continuous is the thread of English Church life.

The extent of this early province may perhaps be gathered from the course of that remarkable earthwork which cuts along the barren crests of our Wiltshire downs, the Wans Dyke, to us as important as the Roman wall is to Cumberland and Northumberland. This is certainly a Roman or post-Roman work, and I take it that it was the first boundary of the newly-acquired territory, possibly

created by the order of Ostorius Scapula, the second prefect of the province.*

Thus there was in these counties a greater intercourse with the outer world and an earlier civilisation than in many other parts of Britain, and very possibly an earlier intelligence of the methods of government both in Church and State.

II. The Kingdom of Wessex, whatever it may have owed to the Roman civilisation proper, decidedly owed much to the Romanised Britons. If King Arthur fought anywhere and with any of our Saxon ancestors, he certainly fought in this country and in its neighbouring shires. The Saxon Chronicle tells us of a victory of Cerdic and the West Saxons over the Britons at Cerdicsford or Chardford, on the Avon, near Downton, where I am going this evening. This took place in the year 519. In the following year King Arthur reversed the position by gaining the famous victory of Mons Badonicus over the same invaders, and thus for some thirty years checked their triumphant progress. It seems now generally agreed that this second battle was one peculiarly our own, since historians place it at Badbury Rings, only a few miles from where we are now assembled.

It was in this battle, according to one account,† that

* The Wans or Woden's Dyke may be traced from Dundry Hill, near Bristol, to the neighbourhood of Andover. Its date has been investigated by General Pitt Rivers in his excavations described at a meeting at Wilton (1891) of the Wiltshire Archæological Society. I may refer also to my own paper at Westbury (1889) on the *Roman Conquest of Southern Britain*, *Wilts Arch. Mag.*, vol. 25, p. 191 foll.

† *Annales Cambriæ*, sub anno 516, in *Mon. Hist. Brit.*, p. 830, "Ixxii. annus. Bellum Badonis, in quo Arthur portavit crucem Domini nostri Jesu Christi tribus diebus et tribus noctibus in humeros suos et Britones victores fuerunt." Nennius describes Arthur's battles more completely than any other early writer, and tells the story of the cross and of the pilgrimage to Jerusalem in connection with an earlier battle. He makes that "in monte Badonis" the twelfth and last, *Hist. cap. lxiv.*, *M. H. B.* pp. 73, 74. Gildas (ch. 26), who also mentions the Mons Badonicus, says that he

King Arthur carried on his shoulders for three days and three nights the cross that he had made—so the legend tells us—exactly like the true cross at Jerusalem, whither he had once gone on pilgrimage. It is, of course, impossible to know the truth of such a story, but it certainly is the earliest detail about him that has come down to us, and doubtless it preserves the memory of this truth that the Saxon standard bearers of the golden dragon learnt at Badbury to fear the symbol of the cross—even though used for a strange and only half-Christian purpose.

To have fought with heroes is in itself an education; and there can be little doubt that the West Saxons learnt to respect and to treat with some regard and perhaps affection those who had disputed the ground with them mile by mile on such equal terms. Wessex had the great advantage of being a middle ground between the two sharply antagonistic belts on either side—the Eastern or Anglian, from which the Britons had been swept wholly away, and the Western or Welsh, in which they remained in a solid mass. The power of assimilating and incorporating other populations has been perhaps the most distinguishing mark of English rule, and it must have been early and largely exhibited in this district, and to the great advantage both of Celts and Saxons.

Let me point out in passing that for this generation to surrender the hope of incorporating in one strong nationality with ourselves the largely Celtic population of Wales and Ireland by encouraging in their inhabitants dreams of independence, would be to be unfaithful to the traditions and principles which have made our united country great.

himself was born in the same year and that he was writing forty-four years after it. He says of its locality "*qui prope Sabrinum ostium habetur*;" but it is now generally placed at Badbury and dated A.D. 520. Gildas speaks of the peace which succeeded it as regarded foreign enemies, giving occasion to civil wars and corruptions. I am not aware that King Arthur's Cross appears in Lord Tennyson's cycle of Arthurian romances. If not it is to be hoped that he may live to appropriate so interesting and picturesque a legend.

Celtic blood flows in all our veins, in Dorset and Devon certainly only in a less degree than it does in Cornwall; and we cannot willingly allow artificial barriers to be set up between those who are really very near of kin, for this if for no other reason, lest our posterity should scorn us for having stopped half-way in the work which the earliest of our sovereigns began.

The struggle between the Britons and the Saxons was a long one, and it was not (as I said) for some thirty years after their defeat at Badbury that they were able to take the old Roman and British town of Sarum (Searobyrig, Sorbiodunum),* but from that time in the middle of the sixth century (552 A.D.) they began to expand, and probably the valleys of the Wily and the Frome became their earliest homes outside Hampshire.

III. There was a close alliance between Church and State in the West Saxon kingdom, which no doubt was of value to the growing State quite as much as to the Church. The spirit of organisation was stronger in the Church than in the State, and in this part of England was stronger in the Church than where the population was either Celtic or Danish. There may have been and probably there were valuable features in the organisation of the Saxon tribes, which were too soon superseded or depressed into a very inferior position, and survive only in faint shadows in manor courts and parish vestries. There may be a future for some of these in the days that are coming. But Church and State both required for their early growth and maturity the consolidation of central and individual authority, and this was largely given by the infusion of Roman ecclesiastical experience, copying in some degree precedents of imperial Rome.

* Britford, near Salisbury, about six miles north of Chardford, perhaps represents the outpost of the Britons in the intervening time of peace. We may compare the neighbouring villages of Normanton and Carlton in Lincolnshire. Just above Chardford is a remarkable open-air place of assembly, still called the Moot or Mote, in which Cerdic's men may have taken council, and many others after them.

It was, we may presume, through a consciousness of the value of this experience that the Saxon kings and queens became so devoted both to the Church in general and to Rome in particular, and showed themselves in a very real sense its nursing fathers and its nursing mothers.

Nor must we forget to-day that to King Ine we owe the first code of laws which exist for this part of England ; and that he divided the great Diocese of Winchester into two, the western half being the Diocese of Sherborne under S. Aldhelm, that is to say, practically the present Diocese of Salisbury : and further, that he was the founder of S. Andrew's Church of Wells, now the cathedral of another diocese. So deep into the past strike the roots of our present social and religious life—so great a share had the house of Cerdic in laying the foundations on which others have built.

Such, in a few words, were the beginnings of the supremacy of Wessex—a supremacy glorious to our ancestors as well as beneficial to our country, but only glorious to ourselves as far as we maintain the same spirit of public magnanimity and private simplicity.

What shall we say then of our own share in it ? I fear that there is too little in the present day of the spirit of foundation among us. Both here and elsewhere we have to confess that there is less faith shown than in times of yore in the way of great single acts of self-sacrifice for the good of the Church on the part of the rulers and nobles of the land. Something no doubt of this failure may be traced to the puritan depreciation if not contempt of good works—something to a greater equalisation of fortunes which leads to work by societies and subscriptions rather than by individual efforts—something to the neglect of the past and its lessons, and the rarity of such commemorations as that which we have made to-day, except in our colleges and universities. We have established in the cathedral a Commemoration of Founders, Benefactors, and Worthies which will I trust be a continual source of strength

to the Church. I trust also that what we have done to-day may be for this Minster the beginning of an annual celebration of the same kind, in which the names of your own local benefactors and worthies will be recited in the same solemn manner as it has been done to-day. I cannot but think that if this had been continued during the past three hundred and eighty years, since the days of Lady Margaret, you would not have to deplore the paucity of your benefactors to the school. Many things may be done—like church restoration—by united efforts, but education both requires and deserves large single benefactions and the stimulus of personal influence and interest. I trust that by this time next year when you come to recite again your bead-roll, you may have cause to give God thanks for some substantial gift to your school—I will not say to add a name at once to the list, for that would imply the donor's death—but that you may have wiped away the reproach which rests in this respect on this fair town.

Lastly you will permit me to add a word on a subject with which my heart is now much occupied and which calls loudly for some men of noble nature to take it in hand. I mean the provision for the clergy of retiring pensions in old age or infirmity. I must not, of course, mention names, but I fear that bankruptcy is inevitable to not a few of the parochial clergy, or if not to them personally to their widows and families. This ought not to be so. Yet many of them are sacrificing their capital in order to keep up a decent appearance before the world, and will be unable to make any provision for their wives and children, or will scarcely leave enough behind them to put the houses of their benefices in repair. They have no margin in their income and every serious call upon them makes an inroad upon their little savings, which thus gradually melt away.

We are hoping to do something to remedy this, which is not really the fault of the clergy but is the result of many

successive years of agricultural depression, by establishing a Diocesan Branch of the Clergy Pensions Institution. Will you join me in prayers to Almighty God that some one may be moved to make a real sacrifice for this object, and so to draw others after him by a good example of tender fostering care towards the ministers of the sanctuary?

SERMON XX

CHURCH AND EMPIRE

EPHESIANS iv. 13

"Unto a perfect (R.V. full-grown) man."

I HAVE chosen these four striking words as my Whitsunday text in order to bring out vividly the final object unto which, according to S. Paul's description, the glorious gifts of Pentecost lead up. The thought contained in these words is a very remarkable one. I do not think we can find a close parallel to it anywhere in the Bible. It involves the conception of mankind as a single whole, as the object of God's design, in a way which no other of the prophets of the Old or New Testament has been led to see it. The conception, of course, does not stand alone. It depends upon the more widespread thoughts of our union both in the first Adam and the second Adam, of which the Apostle makes so large a use in the Epistles to the Romans and the Corinthians. It is a counterpart to what he says in the first chapter of this Epistle about God's design "to sum up all things in Christ" (Eph. i. 10). For the "full-grown man," unto whom the Holy Spirit is leading us, is, as you will remember, not an ideal of self-developed and self-centred humanity, but one fashioned according "to the measure of the stature of the fulness of Christ." Hence, if we are to seek for modern parallels to S. Paul's great conception, we shall not find one so much

in Comte as in Pascal—Pascal who speaks of humanity as “a man who lives and learns for ever.”

We are then, if we follow S. Paul's ideal of the object of the gifts of Pentecost, to think of them as given to the Church for the purpose of the development of a consciously united humanity, world-wide and embracing all types of race and nation, but one in Christ. What relation has this great thought, we may ask to-day, to the conception of Empire, to which many are turning their mind this week on the anniversary of the birthday of our late Queen, the first Empress of India, Queen Victoria (May 24th)? The day chosen is a fitting one. For you will remember that near the beginning of her reign the British Parliament first came to be known as the Imperial Parliament by a sort of prophetic anticipation. At the very close of it, in the South African War, as Bishop Westcott said * when “the Colonies and India alike spontaneously placed their resources at the disposal of the Mother Country, at once the Empire was revealed.”

In the last few weeks, again, we have been turning our attention to the “Imperial Conference,” attended by the Colonial Premiers, and have felt that a new and most important step had been taken towards the consolidation of a system of vast extent and immeasurable possibilities of development. It is, therefore, opportune to consider how far the idea of Empire is a spiritual and religious one? How far its realisation among our own fellow-subjects is likely to contribute to the progress of humanity towards the goal of union of all men in Christ?

We may answer the question at once as to one not unnatural side of the human conception of the Empire. It cannot be reconciled with the conception of the one “full-grown man” if it creates in us any spirit of pride, exultation or conceit. Wherever this spirit of the world, which is contrary to the Holy Spirit of God, has been historically present in Imperialism or Imperialists, there it

* *Lessons from Work*, p. 374.

has been a sure presage of ruin and disaster. For "God resisteth the proud." Let there be nothing about us of the boastfulness of Nebuchadnezzar, who said, "Is not this great Babylon which I have builded?" or even of the less sinful but vain display of Hezekiah. Let there be no parade of numbers like that of David. Or if some such things *must* be, as in naval reviews and manœuvres, let them be viewed on their moral side; let them be accepted for what they have of the useful and the necessary, rather than gloried in as triumphs.

There is a danger in the love of shows and spectacles which all Empires have felt. They fill the eye and excite the brain, but rather weaken the will and the power of action and endurance. Imperialism is by no means always synonymous with patriotism, but is often opposed to it.

So again there is a terrible danger in the self-satisfied, dictatorial spirit which in some minds is associated with Imperialism—whether it be the common contempt of coloured or less progressive races, or the rude and jealous self-assertion which almost denies equal rights to other white races, of which some, though of course less frequent, instances may from time to time be perceived. All these warnings against decadent Imperialism are to be remembered on such an occasion as this.

But what of the thing itself in its better and simpler form? What do we mean by Empire? How does an Empire differ from a kingdom? It means, I suppose, a very large union of states or kingdoms, under one head, for purposes of peace and war, so that whoever is at peace with one part is at peace with the whole, and whoever is at war with one part is at war with the whole.

What then are the moral and religious advantages of such an organisation of human life? In the first place the union of many races under a distant, idealised monarch, is a help to understand the kingdom of God. The great Eastern Empires were, in this sense, schools of religion. In the Gospel the good centurion found his principles of

obedience and discipline a great help to faith. So again S. Matthew, the Jew who had been trained as a Roman official, best expounds the kingdom of God, and S. Paul when he reaches Rome, and not before it, is able to write the Epistle to the Ephesians. Secondly, the existence of an unaggressive, unambitious Empire is a guarantee for peace of the first importance to the whole world. If it can be said, as it was said at one of our great naval reviews by a competent observer: "This makes for peace," that is surely a thing to thank God for. In the third place, inside this Empire, there is a broad common citizenship for all, a right, on the part of each subject, to the protection of the whole force of the Empire, and a right to personal liberty. Here again the existence of a well-governed Empire is of great value to the whole world. Not only does it raise the level of freedom for the vast number of its own citizens, but by its penetrating good example, visible in all parts of the globe, it leads other peoples to perceive the value and to appreciate the possibility of such freedom. Such, at this moment, is its effect in Syria and other Oriental countries, whose natives have resided in our colonies and there observed our life. In the fourth place an Empire allows much greater scope for development of its parts than a single kingdom. For while the Empire secures a certain amount of equality for all its subjects and citizens, it does not destroy the internal arrangements for self-government which the kingdoms and states of which it is composed have the right to make. As much self-government is permitted, in a well-ordered Empire, as may be compatible with the cohesion of the whole. For the object of the union involved in an Empire is not the glory of the sovereign, or of one of the states which form his dominions at the expense of the others, but the natural and fitting development of all the component states and their citizens by the help of all the rest. Some parts are more advanced in intelligence and ability than others, some from their local position have a greater call to

independence of action than others, some from their racial characters need a different kind or mode of liberty from others. Hence in the British, as in the old Roman Empire there has grown to be a great variety in the forms of internal government, while yet all parts are pervaded by a common sentiment and aim, and by a common sense of justice.

From the immensity of experience thus accumulated has grown up a fifth blessing of Empire, considerate and far-seeing statesmanship in the governors, and self-sacrificing public spirit for the good of the whole Empire in the citizens of different states. The moral and intellectual effort involved in the creation of such prudence and considerateness, both in governors and governed, is surely an immense gain to the whole of humanity. Slowly but surely, and without self-display, a type of man is created who has learned by habit to think on a great scale, and to understand from the inside, and as a fellow-patriot and fellow-citizen, what are the thoughts, purposes, and powers of a vast number of other human beings. That such a type of character was created under the old Roman Empire is manifest to any one who studies the great system of Roman Law, which, when purified by Christianity, held the Mediterranean world together, and still, indeed, holds it, with a grasp which has been the true condition of Western progress, and has really assured the pre-eminence of Europe over Asia and Africa. History unfortunately has been too much a record of the picturesque and the unusual, too much of a display of personal strength or weakness, of loveliness or unloveliness. We must not, indeed, as Christian moralists, quarrel with the attempts to moralise about every character, and to ask, as children do, "Was he good?" "Was he bad?" But we must regret that in the past too little attention was paid by historians to the general course and development of human life, and that the normal was neglected for the sake of the abnormal. To give an instance of what I am trying to express, it is clear that the personal character of a Theodosius II.

and a Justinian affected mankind very seriously and sometimes mischievously.* But the two codes of law which respectively bear their names have been probably far greater blessings to human life as a whole than their faults were injurious—and if little was owing to Theodosius individually, the greater Code probably more really represents the laborious mind of Justinian, and stands for an aspect of imperialism which we cannot afford to forget. May we not say, on a dispassionate review of the past, that Dante's fine distant and inexact picture of this Emperor, in the VIth canto of his "Paradiso," is a truer presentment of his place in the world than the minute scandalous chronicle of his contemporary, Procopius?

. "Cæsar I was"
 (he is made to say by the poet)
 "And am Justinian: destined by the will
 Of that prime love, whose influence I feel,
 From vain excess to clear th' encumbered laws.
 Soon as my feet
 Were to the church reclaimed, to my great task
 By inspiration of God's grace impelled
 I gave me wholly, and consigned mine arms
 To Belisarius, with whom heaven's right hand
 Was link'd in such conjointment, 'twas a sign
 That I should rest."

A well-governed Empire, then, gives to mankind the following blessings, which help to bring into being "the full-grown man":—

1. It assists the imagination to conceive the kingdom of God;
2. It is a guarantee of peace;
3. It helps to extend both the fact and the idea of personal freedom;
4. It helps the development of one component state by the aid of another;

* On Napoleon's part in the Code that bears his name, see *Lanfrey's History*, E. T. ii. 207—215, ed. 2, 1886. Lanfrey gives him very little credit for the work, and implies, or asserts, that his influence on it was mostly deleterious.

5. It promotes the growth of statesmanship in governors and of public spirit in the governed.

The imperialism which is the sentiment upholding and propagating such a system must surely be dear to the heart of all who wish to grow towards "the full-grown man."

To these five claims on the part of true imperialism, it would be easy to add others in the same plane of thought, especially in regard to commerce, but for us to-day there are others, more distinctly Christian, to which our ears ought to be specially open on this great day of the Church's year.

The establishment of an Empire, such as that of which God has made this little nation the head and centre, containing about one-fifth of the surface of the earth and about one-fifth of the population of the globe—it is said some twelve million square miles and some four hundred million people—offers the most extraordinary opportunities for Christian work, lay or clerical, that it is possible to conceive. Everywhere, throughout this vast tract, the English language is regarded as either *the* language of common life or the second language which a man desires to know. Almost everywhere a man of British race is influential by the mere fact of his nationality. These two opportunities have but to be steadily considered in order to make reasonable men and women desire to embrace them.

First think of them on the side of language, which is especially the province of the Holy Spirit, the breath of God, since language is the most characteristic product of the breath of man.

All of us can do something by helping movements which elevate the language and literature of our country, by encouraging good taste and good style, and by sternly and strictly discouraging all speech and writing that is immoral, clumsy, mean, vulgar and impure. The enormous responsibility of the English press, and of English public taste in literature and drama, is to some extent understood among us, but much still remains to be done.

Secondly, on the side of personal influence. It is certain that Christians abroad, especially in the Eastern parts of our Empire, in the face of the millions of heathen, are at once much more exposed to temptation, and much more, individually, influential than they are at home. Here is a call indeed. For if the salt lose its savour what will be the result on God's plan? If the leaven penetrate the mass with a corrupting, not a wholesome, influence, shall we not deserve His punishment both as a nation and an Empire? The few Englishmen in India and Burma must be reinforced. And for the purpose of reinforcing them, nothing is so powerful as an addition to their numbers of men and women of strong and firm and well-grounded convictions. Yet we are sometimes told that among our students at the Universities—the pick, so to say, of English life—the foreign Civil Service, including that of India, is not so much sought after as it ought to be. Is there a decay of the spirit of enterprise, and of noble enterprise, among our young men? There are some signs, I fear, that it is so. Is there a tendency to pursue mere comfort and convenience? Is there a desire to settle down to a ready-made, clerk-like life in city flats and suburban villas, instead of going forth to make new homes and to subdue and govern new parts of the earth?

The Church must call upon Christian laymen to be more enterprising in their aims of life, while at the same time, and in the same spirit, it must call upon volunteers in hundreds to enter the ministry of the Church abroad. If *we* do not convert men to the truth, there are Buddhist missionaries among the lower tribes of Burma, Moslem missionaries to the lower tribes of Africa, Mormon missionaries to the Maoris, Secularist and Theosophist missionaries to the Hindus, who will stamp the tribes which they reach with such a colour of untruth as it will take many centuries to wash out, if it be ever possible to undo their baleful work. In some, perhaps in many, parts of the world, even of the British Empire, the Roman Catholics and

Nonconformists, and the Salvation Army put us Churchmen to shame by the number and the devotion of their missionaries. Honour indeed be to them, but shame to us !

You heard last Sunday * some thoughtful words about the danger of English reserve. It has its good side, but it is often a cloak for selfishness and inaction, an excuse for letting opportunities go by unheeded, and for saying with Cain, the murderer, " Am I my brother's keeper ? "

Is it not almost murderous for us to stand by and see our own fellow-subjects, not so much killed cruelly, not by any means made consciously miserable, but subtly poisoned, and their spiritual vitality lowered, by the false teaching they receive, often from the secular press of our own country, as well as from the Moslem and Buddhist propaganda to which I have referred ?

I believe that the rise of the true imperial spirit must have a healthy effect on the supply of these needs. I hope it may have this effect in this city and diocese. There is, I think, scarcely a parish in this city which has not one or more of its former clergy or churchworkers on foreign service. I should like to see a healthy rivalry among all the towns, the parishes, the rural deaneries, and both the counties of this diocese, which could send forth the best and most numerous missionaries.

Let me commend to our Board of Missions the collection and publication of a full list of such workers, and of their past and present spheres of work. It would be a stimulus to other parts of the diocese to obtain a like representation, and an aid to them to know where their representatives may go forth and find congenial fellow-workers.

Then, again, as to principles and methods of work, and the claims which one part of the field has as compared with another, let me commend to you a new book, which will, I think, stir your minds in a healthy manner on this subject. It is called *Church and Empire : A series of Essays on the Responsibilities of Empire*, edited by Mr. John Ellison and

* Sermon in Salisbury Cathedral by Canon Whitefoord, D.D.

Dr. Walpole, with a preface by the Archbishop of Canterbury. I think it will stir you particularly as regards India and Burma, and as regards Canada—not that other provinces of the Empire (such as the West Indies and South Africa) are not dealt with in it, but because the needs of India and Canada just now are so pressing as to give special eloquence to those who plead for them.

We are looking forward next year to a great Pan-Anglican Congress, which shall voice the needs of all the provinces, and put them with authority before us. In order to make proper use of that great opportunity we must begin our studies at once, so that we come to it with minds prepared and open. There is much good will and much readiness among us. The Holy Spirit has touched and moved many hearts. But He is not yet understood sufficiently as a “Spirit of wisdom and understanding, of counsel and ghostly strength.” We must give time to listen to His teaching ; we must be strong in resolve to act.

SERMON XXI

LESSONS OF THE PAN-ANGLICAN CONGRESS

S. MATTHEW V. 13, 14

"Ye are the salt of the earth. . . . Ye are the light of the world."

FAMILIAR words like these sometimes leap forward into significance and are touched with a sudden light when our hearts have been deeply stirred, and when strong desires are aroused within us for the coming of Christ's kingdom upon earth. Such a meaning has lately been given to them in the minds of those of us who attended the Pan-Anglican Congress or read at all carefully the reports of its meetings. To myself the impression has, of course, been much deepened by the last week's experience of the Lambeth Conference, beginning with its solemn public gatherings at Canterbury and in Westminster Abbey, and continuing with its daily celebrations and prayers, its morning and afternoon sessions, of two and a half hours each, during the week. Throughout the week another verse of the Gospel has also been ringing in my ears (S. Mark viii. 30) : " And the Apostles gathered themselves together unto Jesus ; and they told Him all things whatsoever they had done and whatsoever they had taught." Sometimes I have asked myself what He was thinking about what we were telling Him. Sometimes I have been a little doubtful as to the fitness of the words used, but hardly ever have I lost the sense that we were speaking to Him when speaking to one another, or that

He was listening sympathetically to our reports of what we had done and said. There has been in the Congress, especially in some of the great meetings in the Albert Hall and in S. Paul's, but more in the Conference, a time of spiritual uplifting of which I ought to try and make you in some degree partakers.

By uplifting I do not mean in the slightest measure a flattering sensation of supposed success or a thrill of self-gratulation. If there was one mental impression more than another produced by taking part in the Congress it was certainly a sense of the littleness rather than of the greatness of the Anglican Communion. The fact that the Congress was held in London, where even the Albert Hall, with its thousands tier upon tier, is but an atom of humanity among the millions surging round you—made it impossible to think of the numbers as very remarkable. The crowd in S. Paul's night after night was great and solemn. The thank-offering day was a striking one, and the attitude of the crowd outside was sympathetic and devout, while within there was a wonderful reverence. But what was all this compared with the heedlessness of the great mass of Londoners, and of the round world of which we were made so profoundly conscious by the reports brought to us from so many quarters? People were talking of it all; the newspapers gave friendly hospitality to our speeches, or at least to some of them, but what was the real proportion of interest to the mass of daily business and pleasure? And when we come to sum up our forces, what is the whole number of Christians of the Anglican Communion throughout the world? Is it perhaps thirty or forty millions out of a thousand millions? I do not exactly know. What is the number of Anglican Christians in India? Is it one-twelfth of the total Christian population? What is it in the United States of America? One-sixteenth of the whole population. Was the thank-offering of one-third of a million pounds anything to be proud of? Surely not, as far as the size of the contribution.

These patent facts forbade any touch of pride in this public gathering, and I thank God there has not been one touch of pride in our private Conference of last week. We have felt humbled, while we have been spiritually uplifted. We have been conscious of a divine force near us and about us, but not conscious that we were directing it, but that it was directing us. To us has been fulfilled the prophet's message when he foresaw a great gathering of the sons of the Church from many far-off nations—"thine heart shall fear and be enlarged" (Is. lx. 5). We have been humbled, but our thoughts have taken wider range, we have soared to a higher region, our desires have grown, but I trust our selfishness and pride have diminished.

"The Apostles gathered together unto Jesus, and they told Him all things whatsoever they had done and whatsoever they had taught." They surely felt little in His presence, though He in love veiled His majesty. What must we do, who know our weakness ever in our homeland, and how hopelessly outnumbered we are in other lands?

But feeling this littleness, what are we to think of our Lord's words to us? He changes not. He says still, "Ye are the salt of the earth. . . . Ye are the light of the world." "Fear not little flock. It is your Father's good pleasure to give you the kingdom." In what sense are words like these said to us of the Anglican Communion?

I think He means us to be content to be helpful to the great mass of mankind and to other Churches, rather than to try to be dominant. That seems to me to be the main lesson we are learning. It is a lesson, doubtless, that all Churches need to learn. We feel it when we approach the venerable, slowly-moving, shore-bound Churches of the East and the West, like great old ships that scarcely dare to leave the harbour. We feel it too in our relations with the mobile and unanchored forces of the so-called Free Churches. There is on both hands a pretension, an ambition to dominate to which we too have from time to time been tempted. It is a temptation incident to those who have strong religious

convictions which lead them to look to different aspects of a common faith, just as in families we find fathers and children, brothers and sisters more intolerant of one another's divergencies of opinion than they are of those outside the circle of relationship. We, I trust, have at last learnt the lesson which they have in some degree still to learn. Our duty towards other Churches is described by such an address as that which S. Paul made to the Corinthian Church, even when he felt most keenly that he was right and they were wrong: "Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand" (2 Cor. i. 24), and again "We preach not ourselves, but Christ Jesus our Lord and ourselves your servants for Jesus' sake."

In what ways are we to be helpers of others' joy, servants of others' progress?

We must answer this by considering what are the great general obstacles to the coming of Christ's kingdom, and how we are to meet them.

The two which have lately most come forth, like giants in the way, are Islam or Mahomedanism outside the Church, and materialism within it. The force which must meet these and other foes as they arise, is an allied and, as far as may be, united Christendom.

With regard to Islam, those of you who have heard or read the sermon on Africa which I preached here on the first Sunday in May,* or the testimonies on the subject since delivered at the Congress, will know that the danger is no less than the capture of the great native races of Africa by a false religion, which flatters human pride, while it destroys the sense of sin and the motive of love and paralyses further progress. There is no power than can be imagined more likely to retard the kingdom of Christ. This is a new danger. It hardly existed thirty or forty years ago. It is now most pressing.

As to materialism within the Church, it has myriad forms of luxury and selfishness. But there is a comparatively

* See Sermon XXII. p. 203.

new form of it, which (like the pressure of Islam outside the Church) is specially prominent within. It threatens the very foundations of human life. It has been aptly called race-suicide. Prevalent at first, I suppose, in France, it has now affected other races, especially our own and the Teutonic races, particularly, perhaps our own kindred beyond the seas, while it is growing alarmingly prevalent in our own land. It is justified, alas ! by many persons who profess to speak in the interests of labour, and by many well-to-do persons acting for their own class. It bases itself on the miserable fallacy, " Posterity has done nothing for me, why should I do anything for posterity ? " Why not live a comfortable and easy married life without so much of care and anxiety ? This reasoned selfishness is bad enough, but it is closely allied with something worse, the purely sensual and animal view of the relation of man to woman and of woman to man which seems to be growing up in many parts of the world—even among professing Christians. This view pursues as an end sin without its consequences, and treats life as an amusement without responsibilities. But God does not allow the sinner to escape even in this life. I cannot dilate upon the appalling nature of the mischief, and the ruin which it brings to body and soul of the individuals who practise it, and the weakening of the whole race in which it prevails.

Such then are two of the terrible enemies we have to meet, and nothing but a union of the forces of Christendom can check them. Where shall we begin our attempts to promote this union ? Surely with those who are nearest to us, our own kith and kin. You read, perhaps, the remarkable sermon preached last Sunday by the Dean of Westminster to the Bishops assembled in the Abbey. It was remarkable as an exposition of Scripture which was unforced and natural and yet original, and as an appeal to the moral sense which touched the hearts of his audience with much more than usual force. He put before us the vision of S. Paul of the union of Christ—the ascended Christ

—with His Church. “Saul, Saul, why persecutest thou Me?” He made us feel the glory of this vision and the responsibility of having seen it. If others had not seen it, we had done so, and must act upon it. It was our duty to try and make it more real, even if our approaches were received with coldness. I feel sure that these thoughts have already borne fruit and will bear more fruit.

And I have a strong personal reason for mentioning this to you. In the providence of God I have been chosen to be chairman of the very important Committee—the largest appointed by the Conference, consisting of some 57 members—appointed to consider and report upon the subject of Re-union and Inter-communion. You will sympathise with me in my feeling of unfitness for such a task. You will realise its enormous gravity in itself. You all listened with great interest to the sermon of the Archbishop of Melbourne on a definitely suggested project of re-union in Australia. I wish you could have heard the enthusiastic way in which the Bishop of Lahore spoke of the value of the Presbyterian missions in his diocese in India. Will you, therefore, give us your special prayers during the coming weeks that we may have the guidance of the Holy Spirit both in what we propose to the Conference and in our way of proposing it?

But you can and ought to do much yourselves. Our Lord spoke these words about salt and light to a mixed multitude, I suppose, of men, women and children, gathered from the cities and villages of Galilee, no more representative than the congregation that I see before me. There is no question in the Sermon on the Mount of delegates and bishops, of congresses and conferences. You are as much spoken to in it as those whom He first called round Him. It is yours to combat the enemies of Christ—whether they be luxury, sloth and sensuality, or false and insidious doctrine—the enemies of which I have mentioned two special types this morning. It is yours to make your

neighbours' lives sound and holy by contact—as salt penetrates a mass—yours to teach by steady, pure, up-bearing of the light of truth, shown wherever you are to all around you. You have the absolutely illimitable power of the Holy Spirit within you. To you is the message ; in you is the hope.

SERMON XXII

ISLAM AND CHRISTIANITY

PSALM lxxxvi. 8, 9 (R.V.)

"There is none like unto Thee among the gods, O Lord; neither are there any works like unto Thy works. All nations whom Thou hast made shall come and worship before Thee, O Lord; and they shall glorify Thy Name."

THESE two verses set side by side the two thoughts which make up the one great principle of Christian hope. The first verse is a quotation from the Song of Moses after the first great national deliverance, which was the glorious background of Israel's past (Exodus xv. 11): "Who is like unto Thee, O Lord, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders?"

This is the Song of Moses, the servant of God. But it is joined here, as S. John on Patmos heard it, to the song of the Lamb (Rev. xv. 3 and 4), "Great and marvellous are Thy works, O Lord God, the Almighty: righteous and true are Thy ways, Thou King of the ages. Who shall not fear, O Lord, and glorify Thy Name? for Thou only art holy: for all the nations shall come and worship before Thee: for Thy righteous acts have been made manifest." We look out to-day upon the world of men with a broader scope of vision, with a fuller knowledge of the nations of the world, with a deeper experience of God's mercies to mankind, than was possessed by Moses at the Red Sea, or by the Psalmist at Jerusalem, or even by S. John at

Patmos. But our faith and hope are essentially the same. We know what God has done for our own and for other nations. We trust in the living God, who is "King of the ages" as well as King of nations, and we know that He will do for all His creatures, in His own good, well-chosen time, what He has done for ourselves and for other nations, as He first did for Israel. He will reveal Himself to them and draw them to worship Him in and through Christ.

I have taken these two verses as the text or motto of a series of sermons which I trust may be delivered in this place, at this hour, on the five Sundays in this month, during the season of "Pentecost," as the ancient Church loved to call it. I hope that in them some of the chief problems and prospects, the difficulties and hopes, of the great portions of the world outside Europe, may be set before you in turn. It can only be in a most general way, but it will do you good to look outside your own homes and your own cares, your politics and your religious struggles. Such home questions as have mainly occupied our time during our recent Synod have, indeed, far-reaching issues. They have a close bearing upon world-wide questions. But there are others that are broader and more far-reaching. And we shall come back to the discussion of such problems as legislation about education and the liquor traffic at home in a braver spirit and a sounder temper, if we have spent some portion of our Sundays on the Mount, looking out upon still more distant issues, and contemplating the glories which shall be revealed in days to come.

My subject to-day is Africa, and in particular Africa as the battlefield between Islam and Christianity.

An able writer on missionary subjects, who is himself an African traveller of some distinction, ventured thus to prophesy in the year 1900: "There can be little doubt that before the close of the coming century heathenism will be practically extinct in the continent of Africa. The whole population will be either nominally Christian or

nominally Mahomedan." * This is a very bold prophecy, seeing that it concerns some 200 millions of people, spread over a vast continent, extending irregularly over some 70 degrees of longitude and an equal number of degrees of latitude, of which the Equator forms very nearly the central line. I should doubt whether the eight years which have since elapsed have brought it perceptibly much nearer fulfilment. Yet the prophecy has this much of likelihood in its favour, that few of the difficulties, which prevent rapid conversion elsewhere, are to be found in Africa. There is much both in Christianity and Islam to attract the African, and little in him either of natural bias or inherited prejudice to obstruct conversion, provided that the missionary be content with rather superficial success. Speaking of African races generally, there is no great system of recognised religious teaching in possession of their hearts and controlling their lives. There is no long history behind them of native civilisation, with its heroes and triumphs, its great sovereigns and teachers, its literature and art, to encourage them to resist a foreign influence. On the contrary, the negro has a tendency to accept the teaching and imitate the example of lighter-coloured races. And when we ask, what sort of teaching or example is likely to appeal to the moral and mental endowments and the religious temper of the average African, we shall, I think, conclude that it is more likely to be Christianity or Islam than any other form of belief. The negro is practical in a high degree, and his practicality includes a perception of the presence of God in the world and a sense of need in regard to Him. He is much more likely to accept a practical and definite creed like that of Christ or Mahomed, than any form of dreamy pantheism or scientific materialism. The very defects of his character and endowments will save him from what are temptations to the Hindu on the one hand, or the Chinese and Japanese on the other. He has no love for abstract speculation,

* C. H. Robinson, *Nigeria*, p. 190.

for sitting idle and thinking. He loves, indeed, to sit idle, but in order to talk and laugh and be merry. He is very unlikely to push forward the limits of human thought by speculations on the being of God or the destiny and personality of man. Nor is he, as far as I can gather, one to make practical scientific discoveries, and to enlarge man's insight into, and control over, the processes and forces of nature. But he is by no means without qualities which may create a very powerful religious character. These qualities have recently been well summed up by Archbishop Nuttall—whom I had hoped to hear preaching in this place—after his long experience of the Christian negro in Jamaica and the West Indies, in his contribution to the recent book, by seven Bishops, *Mankind and the Church*,* which some of you no doubt have read. He speaks of the negro race and its religious endowments under five heads. They are :—

“(1) Realising the personality of God and the objectivity of the Divine manifestation. Cheerful acceptance of all providential arrangements as the acts of a wise and loving God. Old Testament religion in a Christian form.

“(2) The emotional element generally in the presentation of truth, and the experimental realising of it.

“(3) Musical tastes of a particular kind, and the emotional expression of religious ideas in music, in song and in worship.

“(4) The social element. The sense of brotherhood in the Church. Taking an active personal share in the services of public worship, and in the actual work of the Church. Supporting the Church financially. Community in service and sympathy in affliction, and in joy as well as in sorrow.

“(5) A strong appreciation of the authority of the Church and recognition of the value of its disciplinary arrangements.”

Such qualities as these make the negroes in whom they

are developed a great power for good, where they are led by sympathetic and wise teachers. They are always, it seems, at their best when led by strong men of another race, even if it be only slightly superior to their own—as is the case with the Hausas, who are led by the Fulahs. Further, the negro race is by no means a decaying race. It has, on the contrary, immense vitality—and it exhibits a very persistent type, as we see by the pictures on old Egyptian tombs. It has been made by God to be a powerful factor in the world and in the world's progress. But its progress can only come in union with Christianity. If it became Moslem in religion and civilisation, its development would, after one upward bound, be permanently arrested. Nor is it easy to estimate the mischief which a Moslem Africa might do to the civilisation of Europe, especially in the Continent itself. If the negro races, as a body, were enlisted under the standard of Mahomed, they would fight for a black and brown Africa with much greater chances of success than the native races of that Continent have ever fought before. Success in Africa would mean a revival of Moslem courage in Europe and India, and such a disturbance of the peace and happiness of mankind as would surpass, in my opinion, any other that can be imagined. Many have dreamed of a "yellow peril" in connection with the Far East; but that, if it ever grew to reality, would be a peril from naturally peaceful and trading nations. The curse of Islam is that it has no power of government but the sword, and no true love of the arts of peace, or ability to foster them. Its religious system is loveless, its morality very largely tinged with selfishness. The defects of Islam, as a governing power, can hardly be better studied in detail than in Lord Cromer's most remarkable volumes on *Modern Egypt*.

Yet there is an active propaganda going on from the University of El-Ashar at Cairo and from other centres. The missionaries are brave, tough, and wiry men, accustomed to hard fare and long journeys, Apostolic in their

lightness of equipment, absolutely convinced that their religion is unique in its righteousness, and pressing its claims with great zeal and devotion.

And there is much in Islam itself, both on its good side and its bad side, to make it more acceptable to the black races than Christianity. Besides which there is a much closer racial affinity between the brown and the black, than between the white and black races. Brown and black intermarry and fuse much more readily; and this opens the upward road to power in a Moslem country much more easily than in a Christian one. The danger, therefore, is a very real and a very terrible one.

Let me illustrate this quite shortly. There are three points in the creed of Islam which appeal to human nature on its better side. They have been well, and even eloquently, described by Bishop Lefroy, of Lahore, in his contribution to the volume from which I have already quoted the words of Archbishop Nuttall.* The first is the outspoken acknowledgment of a personal God, of His existence and Majesty, and His concern with every action of mankind. The word "Islam," the name of the religion, means entire surrender of the will to God. Its professors are Mussulmans or Moslems—those who have surrendered themselves. Every act that they do is supposed to be prefaced with the words, "In the name of God the merciful, the compassionate." Thus life is penetrated by the sense of the presence of God, which a Moslem acknowledges by public acts of devotion more readily than the Christian. In the second place there is the whole-hearted belief that God has spoken to man, that He has revealed Himself in the Koran. This is more prominently asserted in the Moslem creed than the inspiration of the Bible is in the Christian creed. We say, indeed, of the Holy Spirit in the Nicene Creed that He "spake by the prophets." But we do not say this Creed nearly so often, nor do we mean by it so direct an assertion of infallible teaching, as Moslems

* *Mankind and the Church*, pp. 283-299.

do in their short formula so constantly repeated : " There is no God but God, and Mahomed is the prophet of God." Thirdly, there is the great truth of the brotherhood of believers, which is very natural to the negro races, and is especially welcomed by them when preached by a stronger and superior race. It lifts them up into fellowship with their teachers. It gives them a sense that believers are God's people, and so closely united in one body with common interests. These three tenets are full of attractive power.

And yet again, Islam does something tangible for those who embrace it as a better creed than idolatry. They make one great upward bound. Islam has suppressed cannibalism and human sacrifice ; it has removed many of the coarser features of idolatry and priestcraft. It has professed to enforce " total abstinence " and to abolish gambling. It inculcates the three positive duties of almsgiving, fasting, and prayer.

But, unfortunately, this is nearly all that can be said in its favour, and its negative results and its injurious effects on character are after a time more manifest than its first upward tendency. It produces a hard, loveless, and fossil temper. It puffs up its votaries with unreasoning pride and arrogance, especially those of them who come from a supposed inferior race. It destroys their sense of sin, and their feeling of the need of atonement, which often existed in a perverse way beneath their idolatries. This I remember learning from that great missionary Bishop Steere. It not only does not check the lust of the flesh, but it embodies it as part of its system of conquest and slavery. Among its precepts about women (some of them at the time intended as reforms) is the following :—" Ye are also forbidden to take to wife free women who are married, except those women whom your right hands shall possess as slaves. This is ordained you from God. Whatever is besides this is allowed you ; that ye may with your substance provide wives for yourselves." * Thus a

* Koran, Sura iv. 28 foll.

Moslem is authorised to carry off another man's wife in war and make her his slave, and to buy as many other women as he likes and add them to his harem. Moslems also have generally, in practice, accepted slavery, of men as well as women, as part of the system of society ordained by God, and have been the chief promoters of the trade.

Unfortunately these evil characteristics, with the partial exception of the system of slavery, are attractive rather than repellent to the natives of Africa. It is also, apparently, the case that the objection which they have hitherto felt to Arab leadership, because of the slave-raids and slave-trade which it involved, is now disappearing with the disappearance of the trade.

Hitherto, those of them who have thought at all deeply have hated Moslems as authors of their misery. But now that Europe will no longer tolerate the trade, the missionaries of Islam are growing more welcome. And they seem to make but few demands upon their converts. As a very competent witness states, Islam in East and Central Africa "offers the highest sanctions of religion to the lowest forms of human conduct. Its greatest achievement is social respectability; its chief failure lies in the absence of self-restraint in the individual.* The precept, for instance, condemning liquor is apparently not enforced in those regions, and public conformity is all that is required both as to superstition and self-indulgence of almost all kinds. No change of heart is even aimed at in conversion.

We cannot, therefore, be much surprised at the progress of Islam in Africa, even in its most remote parts. What is surprising is the comparative slowness of its progress.

What is the explanation of this slowness? What, no doubt, is happening is this. Africa, though a vast continent, is more homogeneous in population and in feeling than other lands of the same size; and news travels in it with amazing rapidity. The black races are aware of what Europeans, and especially Englishmen, have done to

* Canon Frank Weston, in *The East and the West*, vol. vi. p. 174.

check the Moslem power in different parts of the continent. The successful attack upon, and its practical suppression of, the slave trade centring round the Moslem Sultanate of Zanzibar has been heard of everywhere in Central Africa.

Our continuous hold on Egypt since 1882, our successes in the Sudan campaign beginning in 1896, our successes in Nigeria, which were crowned by the Convention of 1898, which added the great Hausa nation to the British Empire, and lastly our success in the Boer War, have convinced the black races of Africa, that power is on the side of at least one Christian race. Doubtless they are also watching carefully what is going on in North Africa, especially in Morocco. Would that the success of the French arms in Algiers and Morocco, and in Madagascar, could be as truly described as Christian success as that of our own armies!

For though our statesmen and officials scrupulously abstain from needless interference with native religion, they are many of them more than friendly to Christian missions, and very few indeed are enemies of religion. All may be said to desire to respect freedom of conscience, and to put down that selfish misuse of power, that intrigue and injustice, which are natural to Moslems.

Besides these external evidences of the weakness of Moslem power and the strength of Christian leadership, which appeal very decidedly to the practical mind of the African races, there are the actual evidences of the adaptability of Christianity to the negro races, and the progress which they make when converted to Christ. The signal instance is that of Uganda, where something like a Christian nation has been formed more rapidly than in any other part of the world. And any of those who talk lightly of the value of missionary meetings may be reminded that it was at a meeting of the Gleaners' Union on October 30, 1891, that the fund of £16,000 was started, which saved Uganda to England and to Christian influence—after the order had been given to Captain Lugard to withdraw.*

* Eugene Stock, *Hist. of C.M.S.*, iii. 439-440.

Surely this was one of the "deeds which won the Empire," as well as the battles of Tel-el-Kebir and Omdurman, and the heroic capture of Benin by a small native force led by a few European officers.

This thought of what we have been led to do in various quarters of Africa naturally reminds us of the claim which that continent has upon us.

I think I need hardly remind you of the special debt which this country owes, a double debt arising (1) from old injustice, (2) present responsibility.

(1) The old injustice of the slave trade began in the reign of Queen Elizabeth in 1562, and was carried on with royal and almost national support. It continued until its abolition just a hundred and one years ago (1807). It is a blot upon our history in regard to Africa which we can never forget. We were not, indeed, the first to begin it as regards Africa. The trade, as practised by European nations, was started by the Portuguese in 1481, but we were the most important nation concerned in it, and were not the first to withdraw from it. The personal misery which this trade inflicted was only a portion of the mischief which it did. It laid waste the whole of equatorial and the greater part of tropical Africa, for the period of its continuance and for long after we ourselves withdrew, and prevented the upgrowth of any civilised government, debasing those who profited by it quite as much as those that suffered as its victims. Instead of legitimate trade it substituted this miserable traffic, and even turned men into the recognised currency of a great part of the continent.

We repented at length; we did a certain amount of public penance; but we cannot undo the past. We have to labour as we can to repair it, by giving of our best to build up what we helped to ruin.

(2) Our present responsibility towards Africa is enormous. We possess a larger number of its main gates, and we control a far greater portion of its habitable surface than any other single power—perhaps we control as much

of its valuable land as all other powers put together. Of course, as in the case of Egypt, this control is often very indirect, but it means, at any rate, the assumption of responsibility for peace and good government. In this way we control the whole valley of the Nile, from its mouth at Alexandria up to its sources in the Albert and Victoria Lakes, between which the kingdom of Uganda lies, and through one of which the Equator runs. On the West Coast, besides smaller colonies, we have the great protectorate of Nigeria, containing the lower waters of the Niger and its tributary, the Benue, and extending inland up to Lake Chad, the whole being the dwelling-place, amongst other tribes, of the great semi-civilised Hausa nation. The South African colonies and protectorates, and the Central African, now Nyassaland, protectorate, run up to the south end of Lake Tanganyika, and within eight degrees of the Equator. On the East Coast there are the islands of Zanzibar and Pemba, and the East African and Somaliland protectorates. Thus, when we survey the continent from north to south, we seem to be responsible for a district extending through seven-eighths of its diameter, and for something less when we look at it from east to west. This is a terrible responsibility, and it surely needs much greater attention as a whole on the part of Church and State than it has hitherto received. On the part of the State it clearly needs the establishment of an African Civil Service, which shall attract as valuable men as the Indian Civil Service has done, and possibly an African Office.

On the part of the Church, it requires a very powerful effort to strengthen the existing centres of life where, not absolutely independent, but distinctly native and national Churches, may be most readily created. Such Churches cannot be created in the north or the south, where the presence of large bodies of Europeans depresses the native Churches, and very much complicates the situation. Why there should be so great a race difficulty in South Africa, while there is none in Jamaica, is not very clear, but the

fact of its existence is obvious. It is, of course, largely due to the overwhelming numbers of the blacks and to want of cohesion among the whites. This prevents the proper fusion of the two races into one Church. But free and progressive native Churches may certainly be created in the equatorial and tropical regions of East and Central Africa, where Moslem influence is not yet very strong, and where the native races, like the people of Uganda, have a relatively independent character. Similarly, a great attempt should be made in Hausaland, where there is already a large Moslem community, but where our political influence is growing stronger every year. The Hausas make splendid soldiers, and some here may remember their fine appearance at the Queen's great Jubilee, but they are more naturally keen men of business, and, as such, indefatigable travellers. If they could be made into itinerant propagandists of Christianity they would carry it much further than settled missions can do. If they do not carry Christianity, they will carry Islam.

In view, therefore, of the Pan-Anglican Congress and the Lambeth Conference, and the subsequent division of the thank-offering, my judgment is that we should put our strength into the development of three central missions—the Hausaland, the Uganda, and the Universities' Mission. It is by occupying those three strategic positions that Islam can best be kept at bay, and its progress thrown back. I know, and sympathise, with the claims of South Africa in all its parts. I have also a strong desire to see a Bishopric established in Egypt, which might meet the teachers of the great rival religion in their own homes, and confront them with that mixture of detailed argument and sympathetic counter-example, which they may reasonably expect from us. Such work as the late Douglas M. Thornton was doing, and his companions are still doing, needs our fullest encouragement and support. But it is necessary to choose some things as more immediately pressing than others, and for the sake particularly of

eliciting criticism I will put the three missions I have named in the first place. If, after discussion, they prove to unite the general suffrages of those who look at the matter from all sides, the Church will throw itself into the effort with greater enthusiasm. It will have surveyed various courses, and weighed various claims, and finally decide on what is right in the power of the Holy Spirit of God.

SERMON XXIII

THE LAND AND THE PEOPLE

2 MACCABEES V. 19

" Nevertheless God did not choose the people for the place's sake, but the place for the people's sake."

Verum non propter locum gentem :
sed propter gentem locum Deus elegit.

THIS striking sentence comes, as you will perhaps remember, in the midst of the painful history of the taking of Jerusalem and the defilement of the Temple by the Syrian tyrant Antiochus Epiphanes. It is one of those valuable sayings which made the book attractive to Christian antiquity, notwithstanding its obvious defects, and which still make it worthy of the attention and regard of Christians whether among ourselves or in the Eastern Churches. Personally I cannot forget my father's deep interest in the books of Maccabees and the strong lessons for English Churchmen which he drew from them. Nor, coming as I do from the Eastern Patriarchates, where martyrdom for the faith has been in past years frequent, and is perhaps still not far off, can I wonder at the attachment both of Greeks and Armenians to some of these books called Apocrypha, and at the desire communicated to me from them to have them in the Bibles circulated by English and American Societies amongst them. What we read " for examples of life and instruction in manners " we ought not to deny to them.

The Second Book of the Maccabees is at once an

epitome of a previous history and a commentary on it in a religious and prophetic spirit. It is in its way something like the books of Samuel or Kings, founded on previous annals and compilations, with reflections introduced here and there to draw out the lessons which faith might learn or teach.

The writer—for we can hardly call him the author—feels that he must account for two things in order to justify the ways of God to his readers—first, the desecration of holy places solemnly chosen by God ; and secondly, the sharp and severe sufferings of His people. The first difficulty he meets by the remark which I have chosen for my text. The choice of the place is only a means to an end, viz., the discipline and sanctification of the people. The second is solved by a statement of the truth, which Israel perhaps needed above other nations, but which all lives whether of men or nations need, that immediate chastisement and fatherly dealing is a sign of God's love rather than of God's anger. It is stated forcibly in the sixth chapter, verses 13-16 :—"For indeed that those who act impiously be not let alone any long time, but straightway meet with retribution, is a sign of great beneficence." God deals differently with other nations, but Israel He punishes at once : "Wherefore He never withdraweth His mercy from us ; but though He chasteneth us with calamity, yet doth He not forsake His own people."

It is not, however, with the second of these important truths that I propose to deal to-day—the first Sunday after my return from a tour of some length in Bible lands—but with the first, which concerns the local surroundings of the chosen people, and especially the City and Temple. I need not remind you of the general interest in such questions, the study of which has been for many years stimulated among us by theories and investigations as to the influence of what is called "environment" on life, whether human or animal. I need not do more than remind you of the special literary interest attaching to

these words of the Book of Maccabees in the year of the Augustinian Commemoration (1897). They form, it would seem, the basis of Pope Gregory's wise advice to the missionary whom he had sent out from S. Andrew's Church, not to depend too much on mere local Roman tradition, but to choose out the best customs from many Churches. "For things are not to be loved on account of places, but places on account of their good things." "Non enim pro locis res, sed pro bonis rebus loca amanda sunt." (Ep. xi. 64.) I need not, I say, dwell on these aspects of the text. For the direct interest of the thought, to any one who has visited the Holy Land, must far surpass any other. "What" (he is constantly asking himself)—"what was the reason why God chose this particular country and these particular spots as the scene and background for the world-wide universal mystery of redemption?" The traveller who comes down, as I did, from the Hauran to the Wady Semakh, past the ancient Gergesa, is launched at once on the soft bosom of the Galilean lake. He sees round him beauty unsurpassed in our Scotch or English lakes, and on the north something far more glorious, the long snowclad ridge of Hermon. He ascends the hills from Tiberias, and turns aside to the Mount of Beatitudes. He passes Cana of Galilee and lodges in the beautiful city of Nazareth enclosed in its basin of delightful hills. He treads reverently the cave of the Sepulchre or the grotto of the Nativity. He ascends the Mount of Olives and descends rapidly and swiftly to the Jordan and the plain of Jericho. Everywhere he is pursued by this thought—Why was this? Why was it *here*?

He cannot answer except hesitatingly and partially. He feels his own ignorance, and his own sinfulness veiling his eyes from what the angels and purer men may have long ago discerned: but gradually, if he have but a little faith, some kind of answer shapes itself in his mind. He becomes certainly conscious of a wonderful new interest attaching to both Testaments—and to parts of the Old

Testament, such as the boundaries of the tribes, and the old notices of wars and battles, which before seemed to him perhaps dry and unmeaning. He sees stamped upon the land, when its face is read side by side with the book, traces of God's hand far more evident than ancient building or legendary tradition. And if he combines a visit to Palestine with a visit to other neighbouring lands, he becomes conscious that their history cannot be dissociated from that of the Bible and indeed is part of it. The question why Bethlehem and Nazareth and Jerusalem were chosen for the scene of the Lord's Manifestation as the Light and Saviour of the World, is first seen to be bound up with the larger question of the choice of Israel and of the land of Israel. And then a little further reflection leads him on to see that the valleys of the Nile and the Euphrates must have been first chosen by God, before the hills and plains of Palestine, as the cradle of human civilisation and the source and scene of human power. It is by considering Palestine in reference to the Mediterranean Sea and the nations round it and near it, Egypt, Assyria, Babylon, Persia, Arabia, Greece, and Rome, that we learn to understand something of God's choice. God has said "The people shall dwell alone." Yet they are not to be far from other nations. He has chosen for them a land of lakes and mountains with a certain amount of fertile plain, and with a long stretch of sea-board. The fringe of their territory is a maritime road, the great highway between Egypt and Assyria, the way of warriors passing and repassing. But the coast-line contains no real harbour; the military road may be traversed without entering into the national boundaries. There are among the sculptures on the marble rocks of the Dog River near Beyrût two which claim special notice, one commemorating the passage of Rameses the Second along this road, and the other that of Sennacherib. They stand almost side by side, and seem, as we look at them, almost contemporaneous. But seven hundred years lie between them, the momentous years of

the Exodus and all that followed in the history of Israel up to the destruction of the northern kingdom. They remind us how the course of the world's history rolled on past the Holy Land, sometimes touching it, but more often quite outside it. It was thus a country within the world, but also outside the world. It was further a land of narrow extent, so that its inhabitants might easily feel one people and have one central altar ; but a land also having a very great range of climate and temperature and therefore of experience ; a land where snowclad heights look down not merely on the lower elevations of Safed and Tabor, but upon the mild region of the Galilean lake, the hot valley of the Jordan, and the almost tropical plain of Jericho. You could now traverse the whole breadth of its western part in a day—from Carmel to Tiberias, or from Jaffa even to Jericho. A few days only would take you from extreme north to south. Yet there are large tracts of rocky region which seem to the traveller quite untouched. Even within a few miles from Jerusalem—and perhaps as much upon the quiet line of railway as anywhere else—you feel the extreme desolateness and severity of the land. It is evident that its people must be chiefly frugal mountaineers, shepherds, and most careful and laborious cultivators of vine and olives in order to earn a living from the soil. Such men naturally become hardy, warlike, and thoughtful. They are sufficiently near the world to know its thoughts and its ways ; sufficiently far from it to be able to criticise and to estimate them at their true worth.

The land, nevertheless, could not be trusted to produce of itself the fruits of holy and virtuous life. There were indeed certain noble types of wisdom and personal character which appear to have been native to it. But they were individual and exceptional rather than national. Thus we have a Job in the Land of Uz, a little south of Damascus. We have the wise men of Edom. We have a Melchizedek King of Salem across the Jordan. We have a Rahab in Jericho, a Ruth in Moab. But as a rule the Canaanite,

Hittite, and Jebusite and the rest, are bywords of cruelty, profligacy and ignorance.

This contrast between the natural man of the country and the ideal Israelite disciplined by God comes before the traveller in a very marked manner in his visit to the plain of Jericho and the Jordan, and especially in surveying the site of the ancient Canaanite city.

I have seldom visited a spot which more stirred the spirit. It needs but little imagination to see the invading tribes with their standards streaming over the smooth plain north of the Dead Sea after the passage of the Jordan. They follow the course of the Wady Kelt—the Cherith as is supposed of Scripture—which here is a bright and babbling brook with a bed only a few feet below the level of the plain. A great tree still marks the site of the ancient Gilgal where the reproach of Egypt was rolled away and the first Passover in the land celebrated. A few more miles of easy travelling along the course of the same stream bring the wayfarer to the well-marked site of the ancient city. It is a long low rocky mound under the very foot of the precipitous, stern and rugged mountain-land of Judah and Benjamin—now called the Mountain of Temptation. Here you have three prominent thoughts—the old Canaanite city, with its luxury and its vice, doomed to desolation, and close to it on the left the hiding-place of the great ascetic prophet in the deep valley, and above and in front of you on the mountain the scene of the fast and subsequent temptation of the Saviour of mankind. The identifications of the Cherith with the Kelt, and of the Mountain of Temptation with the Quarantania, may not be absolutely certain: but some such deep rocky torrent bed, such a precipitous mountain, must have been the scenes of those trials, which summed up and exhibited not mere personal qualities only, but the fruit of what was deepest in the national character of Israel. When Rahab said to the spies, "Escape to the mountain," she pointed doubtless to the Mountain of Temptation, where

now a simple convent clings to the rock. Her words were full of hidden meaning. They are symbolical of the elevation and deliverance of spirit which Israel was to find there, while Jericho lay in almost unremembered dust.

These thoughts suggest, I think, the true general answer to the question, "Why did God choose this land?" He chose it as a place of discipline for an already disciplined people. He chose it as a country where they might be taught, as in a school, to form one vigorous and religious people, with a sentiment of nationality stronger than that of any other race, and yet with a sense of relation to the universe, symbolised by the constant outlook upon the great central sea.

In Palestine they learnt to hope to be at once two things—two things seemingly contrasted but by no means inconsistent. They learnt to think of themselves and their descendants as God's peculiar chosen people; they learnt also to desire the fulfilment of the great promise to Abraham, that in his seed all the nations of the earth should be blessed. It was in fulfilment of this national hope that the Blessed Virgin standing amid the mountains of Judah uttered the wonderful thanksgiving, which proclaimed her humble acceptance of God's choice as a daughter and heir of Abraham, and confidently looked to all races of mankind throughout all time to ratify the Divine fiat.

The two centres of the land so chosen are, to the Christian at least, Jerusalem and Nazareth. Jerusalem to which Bethlehem is attached, much as Downton is to Salisbury, and Nazareth which is the centre of Galilee, and but a few hours from the lake on one side and Carmel and the sea on the other.

Notwithstanding all the love and honour lavished on Joseph and his descendant and subordinate tribes, the history of the northern kingdom of Israel is but a brilliant episode in the sacred narrative. Its various centres—Shechem the patriarchal, Tirzah the beautiful, Jezreel and

Samaria with their wealth and magnificent situation, are but points of transition having comparatively slight abiding significance for the eye of faith, and contributing but slightly to the development of God's design. The hard hill country of Judah and Benjamin, and the simpler life of Galilee—with its natural unpharisaic contact with the heathen world—these are God's special instruments for the coming of His kingdom.

Of these two centres Nazareth is a creation of nature. It rests in the beautiful hill basin of which I spoke: it depends for its life upon one fountain of water, the Virgin's Spring. Jerusalem is a natural rocky citadel, with protecting valleys round it and a circle of hills beyond. But its life—its water supply—is wholly dependent on human art and labour, husbanding God's gift of rain in rock-hewn cisterns, dating often from Jebusite times, and storing water brought from a distance through conduits, that go softly and secretly through the hills, in pools that have been carefully prepared by the hands of far-sighted men. The contrast between Jerusalem and Damascus is extraordinary. Damascus, in its miles of gardens and fruit groves, is the creation of the brilliant, rushing Abana, not only its chief ornament, but the source of its health and wealth. No wonder Naaman spoke slightly of the almost useless Jordan, and of the scanty waters of Israel, when he remembered his own bounteous and fertilising rivers at home. But God taught His people by the scanty measure of some of His gifts to value them more and to understand their necessity and their meaning better. The wonderful thought of the 133rd Psalm—which was constantly in my mouth and my heart during my pilgrimage—could never have occurred to any one who had not felt his daily dependence upon the gift of God from heaven.

The unity of the people of God, under the dispensation of a common grace, is compared to the unity of the land in its partaking of the same gracious rain borne by the winds from Hermon southwards over all the land. "Behold

how good and joyful a thing it is, brethren, to dwell together in unity. . . . Like as the dew of Hermon which fell upon the hill of Zion." All the time we were in Jerusalem we drank rain-water from a rock-hewn cistern, as its inhabitants did before it became a holy city. We drank, that is to say, the water of Hermon. Yet geographically speaking Hermon is nearly as far off as Damascus. It was water of heaven, not of earth.

I have tried in these few simple thoughts to give you some idea of the manner in which the Holy Land seems to speak to the traveller as it were in parables. It makes him think, and think not only of the past, but of the present and the future.

I went with a desire not only to see the acres trod nearly nineteen centuries ago by the blessed feet of our Saviour, and by patriarchs, kings, and prophets for eighteen centuries before His birth, but to see those who confess His name and practise His religion now, whether belonging to our own Church or to other Christian communions.

The consecration of the Church of St. George at Jerusalem was necessarily delayed, doubtless for some good reason in the Providence of God; but the other objects of my journey, not less important, were realised quite as fully as the short time of my absence allowed. I do not think this the best opportunity for speaking of our own mission work, though I may say at once that the work done by the London Society amongst Jews and by the Church Missionary Society amongst Moslems, is by no means devoid of hope and success, though carried on under circumstances often of exceeding difficulty. Nor can I see any reason to doubt that we may be able to do something to "revive and restore the once glorious Churches of the East." * I found that a simple description of what the Lambeth Conference was, and of its absolutely non-political character, did much to produce confidence in our aims. I think it will be gradually made clear to Eastern

* Note, p. 233.

Christians that the Anglican communion has really and simply at heart the fulfilment of our Lord's desire and prayer for unity among Christians, and is not ambitious of aggrandisement at the expense of others. The fact that one-third of the Bishops of our communion are citizens of the American Republic, and members of a Church absolutely free from State interference, is one of which the significance is only gradually realised even by ourselves.

I have tried shortly—much too shortly—to consider God's choice of the Holy Land as the scene of the discipline of His people and the manifestation of His Son ; I desire further to point to the conclusion that this choice was not merely temporary, but that it has a distant outlook. If my journey has brought home to me any one lesson more than another it is this—that the land has still a work to do under God for Jews and Moslems as well as for Christians. Ever since the time of the Crusades the concert of Europe has been a sort of proverb for inefficiency. Yet it would be easy to exaggerate both the uselessness of the Crusades, and the failure of European residents and European missionaries to produce beneficial effects in Syria and Palestine. Their work has been obviously marred by two grave faults—hasty desire for results, and contempt for those who do not agree with them in faith, whether Jews or Moslems, or fellow Christians of other communions. The first of these faults has produced unreality and has fostered superstition, avarice, and deceit—pretence as regards holy places, hypocrisy as regards conversion to Christ or adhesion to a different form of Christianity. The second has been equally prejudicial to God's design—in ways which are most obvious, especially in the splitting up the witness of the Church in the face of unbelief and error, and the encouragement of party-spirit, faction and self-assertion, sometimes grotesque and sometimes miserable.

But with all this it is a fact worth remembering that day after day—or rather night after night—three Christian

communions, not in communion with one another, the Greek, the Armenian and the Latin, minister at the same altar in the Church of the Holy Sepulchre, and that the whole great enclosure belongs not to one of these bodies, but to Christendom (I should say) in general. I suppose this is the only part of the world where such a joint ownership and use is actual. And though we are conscious of serious hostility on the part of the Latin Church in England, and have constantly to warn both clergy and laity against the insidious danger of certain forms of Roman error, I could not but feel glad that my predecessor, Hubert Walter, perhaps the last Bishop of this See to visit the Holy Land and Jerusalem, was instrumental in procuring from Saladin permission for Latin priests to minister there and at Bethlehem.

The very aggressiveness of different sects and communities, which is so evident in Jerusalem, is a witness to the intensity of their common faith: and God, I believe, is bringing good out of what is by no means perfect but yet has in it a seed of true religion. Unimpeachable witnesses have spoken to me of the reality of religion in many individuals of the native Churches, of a movement too among Jews and Moslems. There can be no doubt that in the Orthodox Eastern Church there is both a religious, I should almost venture to say an "evangelical," and an educational movement. Our duty is specially to encourage this twofold tendency to progress, and to purify our own aims and to perfect our own methods, so that the position we hold or hereafter attain may be free from the two faults of which I have ventured to speak. So much as this I have felt it my duty to say to you on my return, and to communicate in some other way to the diocese.

Circumstances, which I cannot but regard as Providential, have given me an official connection with Jerusalem and the East, and I can only consider this visit as the beginning of a relation which shall bring all who are under my influence as Bishop into frequent connection with

the Holy Land and the lands of which it is the centre. Bear with me when I say that I hope that this relation may be to you not one of mere passing interest, but may take the form of an attempt to enter by prayer and study into the sacred policy of our Church, and where possible by personal intercourse to promote what is right, just and loving, and to discourage what is narrow or selfish or imprudent, whether in the acts of individuals or of societies working in these lands. For, till the earth and all things in it are burned up, Palestine will be a holy land, the best aid to the interpretation of God's holy books, and with a power over the heart and soul that comes I believe from His abiding choice.

SERMON XXIV

THE GOSPEL FOR EGYPT

ISAIAH xix. 23, 24

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land."

HEBREW prophecy differs in many respects from the forecasts of other nations. A golden thread of unselfish hope is woven into it. It displays the brightness of God's promise to Abraham—"In thee and in thy seed shall all the nations of the earth be blessed." This hope centres on Israel ; but it includes other nations as sharers in the blessed destiny, and that without loss of their nationality. Mankind is not simply viewed in the mass, but, as in this prophecy, as retaining its varieties of race and personality. And this happy forecast is not confined to great neighbouring peoples, like the two mentioned here by Isaiah, or to smaller tribes inhabiting the same region, but it extends to the limits of the then known world. It embraces the isles afar off, brought to knowledge by the ships of Tarshish from the extreme west, and the land of China on the furthest east.

Nor is the scope of prophecy simply prediction of the future. There are in it, of course, much of warning and threatening, gloomy prospects of judgment, awful portents of punishments, as well as ideal pictures of felicity. But

the object of these, whether they are addressed to Israel or to the nations, is a moral one. No doubt, the prophets' desire is to create a strong and settled belief in God's foreknowledge, and to substitute that broad faith in one God for trust in the magic and witchcraft of heathenism. But this faith does not end in fear, or even in the certainty of happy expectation. It is faith in God as a righteous God that has to be created; in God who punishes the guilty, but is ever longing to be merciful to the penitent; and therefore the prophets are conscious, as I have implied, that actual prediction is not in their power, or, indeed intended to be, since they are the messengers of Him who sends them. Prediction may be defined as a marvellously accurate picture beforehand of what is about to be—a writing, as it were, of history before it happens. Its essential aim is to make men wonder, while it does not usually touch the conscience. But the Hebrew prophets recognise that there are moral forces at work, set in motion oftentimes by their own words, which may falsify their prediction as prediction. You will at once recollect two most striking examples of this principle, in the great instance of Jonah, and in the general maxim proclaimed by Jeremiah. Jonah predicted that in forty days Nineveh should be destroyed; his warning led to the repentance of that great city, and his prediction, therefore, was falsified; yet its effect, as a prophecy, in establishing the character of the merciful God, was far above the effect of any marvellous fulfilment of His word, whether it had been in earthquake, or lightning, or by the sudden hostile invasion of a ferocious horde of barbarians, sweeping all before them. It had the result that God intended, not that which the prophet, in his shortsightedness, hoped—the establishment of his own reputation.

So, again, the word of the Lord coming to Jeremiah, and explaining to him the significance of the potter's wheel, and of his work at it, has for ever robbed that otherwise awful symbol of its arbitrary character. The potter's wheel and

work did not typify the wilfulness, but the reasonable will of the Creator, the will which condescends to follow the action of His creatures, when they either bend to or resist the impulses of His Holy Spirit, and accept or despise His warning : " Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it : If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it : If it do evil in My sight, that it obey not My voice, than I will repent of the good wherewith I said I would benefit them."

We must not, therefore, seek for literal fulfilment of prophecy, unless we are certain that the moral condition of the human subjects of it, whether nations or individuals, has continued the same. If a nation, having received a plain warning, has neglected that warning, the warning will be literally fulfilled, as was the case in the signal instance of the destruction of Jerusalem. If a nation, having received a promise dependent upon faith and obedience, has persevered in faith or obedience, or has repented and returned to its duty, so far will it receive the promised reward. Men sometimes forget this when they point to ancient prophecies foretelling the restoration of the Jewish State in Palestine. These are no predictions to be fulfilled irrespective of the conduct of the Jews, but are dependent on their penitence for the murder of their Lord and Saviour and their moral and religious fitness for such restoration. No amount of enthusiasm, no expenditure of treasure or capital, will purchase what God only gives to His true children. The clay must bend to the potter's finger, or it will remain a shapeless mass, broken up again and again.

But what these ancient prophecies do really prove, whether they be about the Jews or about the other nations, such as Assyria and Egypt, is the thought of God's wish for

good concerning them. They are an ideal hope enshrined for ever in Holy Scripture, to which we Christians, who believe in God's eternal unity of purpose, are bound to give heed. They are not only a hope for us, but they are a revelation of His purpose and a law of effort on our part. I feel this strongly—I hope you feel it strongly, too—as regards our Jewish missions, and as regards our Christian duty to the lands that lie about Palestine, especially Syria and Egypt. The Lord's work in Egypt must be done—most of it, at any rate—by the English ; and looking at the great space which this country of Egypt occupies in the forecasts of Scripture, as well as in the ancient history of the Bible, I cannot doubt that we Englishmen are called to pay more attention to the country than we have done—more attention, I mean, from a religious point of view. We regard it, indeed, thank God, not merely as the highway to India, or as part of a great line of communication with Central and Southern Africa ; we look upon it rightly as a trust—a trust for the material and moral welfare of which we shall have to give account as long as it remains in our hands to guard. I have the highest admiration for the work done, both by our officials and our soldiers in that country ; but I notice with regret a certain apathy as to the religious relations which we ought to occupy towards it, a disposition to let things drift. This arises partly from caution, partly from overlooking the fact that not one reason only but a combination of reasons calls upon us to develop our Church work in that country.

The claims of Egypt upon us as Churchmen are mainly three. First, I would place our duty to the existing Churches there, the Greek and Coptic. Secondly, I would remind you of our duty to our own countrymen. Thirdly, I would point out our salutary influence upon Islam or Mahomedanism. The prophecy which we are considering represents Egypt as receiving help from its neighbours, Assyria and Israel. Certainly, there are few countries which have a greater mixture of population, whether for

good or for evil. Besides the native race, and the various negro tribes which belong to the African continent, you have the invading and conquering Arabs ; a great number of Syrians, Jews, Greeks, French, and Italians, as well as our own countrymen. But as far as religion is concerned, according to my knowledge, Englishmen, and especially English Churchmen, are the chief, if not the only friends that the large native Coptic Church and the Orthodox Greek Church have in the country. The native Church is under the slur of heresy, adopted as it seems as a badge of nationality, as a kind of protest against the Imperial Church of Constantinople. The Orthodox Greek Church, although very important, is but a small body. The Roman Church (which, while it claims to be a centre of unity, is really the fruitful parent of schism), according to its usual policy, has worked a long time to create bands of discontented adherents of these two old communities side by side with its own separate Latin organisation. It is not, I think, generally known in this country that there are three minor religious bodies in Egypt in alliance with the Pope, and not in regular and ordinary communion with one another, besides the two ancient native Churches. I do not wish to enlarge upon this sad policy of a sister Church ; but I do say, and I feel sure that you will say, that it is very important that our English Church policy should be of a totally different character. But in order to give it continuity, permanence, and enlightenment it must be directed by a resident Bishop in confidential touch with the Government of the Khedive, in constant communication with our own Government and with the governing powers of the native Churches. Single-handed missionaries or chaplains, however excellent, are too lonely, too restricted, too anxious for immediate results, to exercise the influence which is needed ; for they have, of course, no power to direct the whole forces of the Church—this belongs to the Bishop's office.

Now, the Coptic Church is important from its size ;

it contains the great mass of the native race who have remained Christian. These are both wealthy and intelligent, and are under a great debt of gratitude to us for opening to them many offices of State, many opportunities for freedom of trade and commerce. And the Greek Church, notwithstanding its small membership, is important because it has an independent patriarchate, and its head can therefore exercise great influence in determining the policy of the Greek branch of the Orthodox Eastern Church. It is remarkable that this country of ours largely controls the destinies of two Churches having such ecclesiastical independence, in Egypt and Cyprus. We Churchmen should consider this, not with any ambitious and domineering aspiration, but as an immense opportunity for doing good, for "raising up those once glorious Churches of the East," to which Bishop Andrewes, and all who pray with him,* have so long been looking. And let me affirm from personal intercourse with the Coptic and Greek patriarchs, the latter recently called to his rest at the age of more than one hundred years, full of honour, that both of these bodies will welcome an English Bishop resident in the country, not as a rival but as a brother, as the natural representative in religious matters of that power to which they look up in secular affairs. It is known to them quite well that, whatever mistakes may be made by over-zealous missionaries, the policy of the Church of England as a body is to be like Israel in the prophecy, a "third" with them, not to detach adherents and form rival native Churches. We want to strengthen the Coptic Church in faith, and knowledge, and love, so as to leave it of its own free will with better knowledge, to throw off its heresy, though not as a condition of its temporal advantage. We want to strengthen the Greek Church and to soften its attitude towards the Copts, so that we three bodies may worship or serve together for the good of the whole Catholic Church.

* This petition was frequently used by Bishop Christopher Wordsworth of Lincoln.

There is nothing impossible at all in this ; if our country were really determined to start Church work in Egypt adequately, it might quite well be done in the lifetime of some of those who are living now. That I think is really by itself quite a sufficient argument for the establishment of a bishopric in Egypt. But we have besides our duty to our own countrymen and towards the great mass of the Moslem population. Our duty to our own countrymen touches them as residents whether official or commercial, touches them as soldiers in the army of occupation, touches them as visitors during the beautiful winter months. It is not very easy to speak in detail about these matters from the absence of certain information. We can count up the total number of British subjects at any time. The last census which I have before me spoke of them as 14,000, and largely increasing. But many of those, of course, would be from Malta and from other dependencies of Great Britain, and would not be of British birth necessarily or members of the Church of England. Still there is an increasing body of permanent residents besides officials who require great care of their moral and spiritual welfare, so that they may set a good example of Christian life. Of the 5,000 soldiers in the army of occupation I suppose about 80 per cent. belong to the Church of England. That is the ordinary proportion, or something like it, in the army ; and I can tell you from my own experience in Cairo and on Salisbury Plain that such a body of soldiers offers great scope for a Bishop's work, provided it be, of course, done with care and with proper recognition of the authorities who are set over the men. A Bishop who has any tact will find a most ready welcome from the army, and will be able to do much good work within a short space of time. With regard to the visitors, they form, as you all know in such a congregation as this, a very important body of persons, and I thank God that we are able to look forward to the consecration of a new church at Assouan mainly for their use, the farthest to the south in the country, and

within the government of the Sûdan, which I trust will be done by God's blessing early next year (1900).

As regards our influence on the Moslems, the free conditions of life in Egypt and the comparative absence of religious bigotry offer great advantages. Many of the peasantry have had Christian ancestors ; and both in town and country the people are glad to use the mission schools. Travelling on the railway one day with the common people—as I generally do when I can manage it—with a brother clergyman, we noticed a mother treating her little boy very roughly and using what even I could see was very bad language towards him. My companion, who spoke Arabic well, remonstrated with her and spoke of the bad effects which such roughness would naturally have on the child's character. How was he ever to learn to respect his mother and to behave like a good man if she treated him so badly ? She replied : “ When he is a year or two older I shall send him to the Sisters' school, and there he will learn how to behave.” Our own school at Cairo, belonging to Bishop Blyth's Fund—a very good one—is largely self-supporting. I have also visited the Church Missionary Society's school, and I know many Moslem boys attend it. There is, no doubt, very great opportunity of raising the tone of family life among Moslems, and in that way of influencing them and making Christianity seem to them a religion which has something to commend it. It must, of course, be a very difficult thing to carry on such a propaganda in a Moslem country where the Moslems are in such large proportions. But if there is any country where it can be carried out without very great danger I think it is in Egypt, and certainly there is no doubt that, while we observe proper precautions, we ought to do much more in this way than we are doing.

I have put before you, dear brethren, quite plainly the reasons which have moved me to take up this matter. I am, as you perhaps know, both the chairman of Bishop Blyth's Committee and president of the Association for the

furtherance of Christianity in Egypt. In both those capacities I am bound to take a deep interest in this matter. If I can in any way, privately or publicly, help on this cause, and any of you can show me how, I hope you will not scruple to make demands upon my time.

Of course this is only one part of a very great matter, part of that wonderful burden of responsibility which the Lord lays upon our Church of England. We must each of us do whatever part of it we can, whatever we are specially called to, with all our mind, to help all others who are at work on parallel lines, helping them, but being very, very careful to do our own part fully and rightly.

SERMON XXV

QUEEN VICTORIA

S. MARK xiv. 8

"She hath done what she could."

GOD does not require in us absolute perfection, but He looks to us for perfection according to our powers. It is for this that He gives us His grace and His strength. Yet even this limited completeness is rarely seen by Him if we may judge by the experience of our Saviour, when on earth, and our own reading of history and of the lives around us.

Our Saviour, when He walked the earth expressed joy and thankfulness, nay, even surprise, when He found this relative perfection, though it were only in single acts. The words of the Gospel which I have chosen this morning reflect His feeling when looking on one such act. He had seen another in the faith of the good centurion, of whom we read in the Gospel for this day (3rd Sunday after Epiphany), taught by the discipline of his profession to understand the order of the Universe and to perceive the rapid flight of angels as they do their Master's bidding. He was to see such another act as He sadly left the Temple when the poor widow did what she could and put all that she had into the treasury. But the act of Mary of Bethany was by His quick command made a part of the Gospel-message to the end of time. It was an act of pure love to Himself, not called forth by any desire of a benefit, not quickened by any

hope of reward. It was a natural outpouring of the treasures of a devout and tender nature ; and as such it has borne marvellous fruit in every race and in every age, in every congregation of Christians where it has been read from the sacred pages of the Evangelists, or expounded from the pulpit.

“ She hath done what she could,” literally “ What she had she did ”—ὃ ἔσχεν ἐποίησεν. There is something in the turn of these familiar and simple words, so like in the original to those used about the widow of the Temple, which seems specially to fit the womanly character. The general lessons of history and experience teach us that a woman’s life and powers, while greater than a man’s in some directions, are less in others. War and almost all things that war symbolises are the necessary and peculiar province of man. The progress indeed of the peaceful temper, and of the conditions that exist in peace, are tending ever to enlarge the sphere of womanhood ; but even in peaceful times wise men and thoughtful women are more clearly recognising the value of the limitations of womanhood and the danger to both sexes of overstepping them. The world would be no fit place for mankind to live and grow in if ever courtesy to women should give place to a sharp struggle between the sexes in the battle of life.

The act of Mary of Bethany meant much in a woman ; it might have been done by a man with little feeling or effect. In her it was a sacrifice of what would otherwise have ministered to vanity ; it was a womanly way of showing womanly personal tenderness ; it displayed intuition rather than reason ; it was absolutely natural and unaffected, forgetful of place and circumstance and critics, seeing only Him who was threatened with sorrow of which a presentiment warned her in the midst of His seeming popularity

“ She hath done what she could.”

These words, at any rate, seem to me to be specially

appropriate when we are thinking of her who, while she has been called by her last Prime Minister "the most illustrious sovereign that has ever adorned the throne of England," * and whose reign was not only the longest but confessedly the best in our records, was from first to last a true Christian woman. She never desired to be anything else; and by recognising what was fitting to her as a woman, she approached, as nearly as human frailty may, to such a perfectness of example and completeness of discharge of duty as will, we believe, cause her name to be mentioned with peculiar honour wherever English history is read or English sovereigns are named.

It may not be possible for many years for historians to tell us fully what we owe to Queen Victoria. Indeed, as our Archbishop well said two nights ago, "her influence reached far beyond the possibility of our being able to trace it." But some things we cannot fail to see; and we ought to thank God publicly for them.

I desire then, in all simplicity and with no special right to speak, but rather as the mouthpiece of your reverent love, to put before you the principal thoughts which may now be fitly linked with those two names which acquired so much beauty as men of three generations have spoken them. I desire to lead you to think of her influence as Queen and as Victoria, taking the two names as far as may be apart, but remembering that for over sixty-three years they have been one.

The time of our Queen's accession was an uneasy one. The Reform Bill indeed had been passed while she was still a child, and thus one great danger to the country had been removed by the admission of a larger number of our people to their rightful share of power. The short reign of William IVth, and the gracious and kindly influence of his Queen, had restored a certain measure of public confidence in the Monarchy. But both at home and abroad there was much unrest. We can see now that the accession of a young

* House of Lords, Jan. 25th, 1901.

Queen, carefully trained outside the circle of Court influences, and it must be said by extraordinarily disinterested guardians and teachers, was the best gift that God could then have given to this nation. Her youth and brightness, her innocence and frank simplicity of life, at once made an impression which was never effaced. The Monarchy was perhaps at no time in such danger here as it was in some countries of the Continent, but it became popular in a manner which enabled this country to pass through the revolutionary period that followed with an orderly evolution of necessary changes and reforms instead of public conflict. And the same thing is true of the dominions of the Crown beyond the seas. It is a strange but not an unconnected coincidence that both the Queen's first and last years were closely connected with the destinies of our Colonial Empire. Her first year saw the suppression of the rebellion in Canada, in which loyalty to the young Queen played a great part and so saved that magnificent portion of the Empire to be the first, in due time, of the loyal federated colonies. The last year saw the peaceful union of all Australia and Tasmania in one Commonwealth.

Her second year saw the abolition of slavery in India, a country from which some of the most touching demonstrations of popular sympathy and loyal sorrow have recently come on the part both of Hindus and Moslems. These events in Canada and India were presages of the new order in which we now find ourselves. It is not merely that our Queen, as has been well said, "bridged over that great interval that separates old England from new England"; she bridged over the interval which separates the old confused congeries of dominions of the Crown from the existing British Empire—a body politic which awaits its baptism and its formal constitution, but is already a living and growing reality, a true child of God's providence.

A young Queen, with a strong sense of the distinction between right and wrong, tenacious of her position, but willing to learn, and grateful to those who were wise enough

and chivalrous enough to be their best selves in teaching her what they knew—was exactly what was needed to span this difference. Among her best teachers was of course her beloved husband, whose splendid self-sacrifice in taking an informal and unambitious place by her side, must have been to so loving a heart a constant lesson of the value of ruling by influence rather than by peremptory command. She promised, by her own choice, to “obey” him, refusing to hear of any alteration being made in the form of the answers in the marriage service. She obeyed by following as far as duty lay, the example which he set, and thus became the model of a constitutional sovereign. Without saying that no constitutional questions between sovereign and subjects, Crown and people, still exist, we may say truly that there are many which have been quietly set at rest and such strong precedents established in respect to them as it will hardly be possible to upset. The most important principles, I suppose, are that of the continued tenure of power by Ministers who have not lost the confidence of the country, and the right of a colony capable of self-government to receive such measure of self-government as other equally advanced colonies have gained. On the other hand, the power of the Crown of coming forward on emergencies (as in the calling forth of the Volunteers) has not been diminished; and it is valued by statesmen of all parties as a reserve of force in times of danger.

As time went on the Queen first became the mother of nine children, then a grandmother of forty descendants, then a great-grandmother of thirty-seven, of which considerable number seventy-four persons still survive.* The family relations thus established with Germany, Denmark, Russia, Greece, and Roumania have been of the greatest value to the whole world. They have promoted that mutual understanding and respect between the rulers of these countries which is now bearing fruit, and only needs time to penetrate to the masses of the people in all parts of Europe.

* See *Times*, Jan. 24th, 1901, p. 11; an important document.

No one but a Queen could have been such a link between different countries. A King, however highly honoured and loved, would have been suspected of political designs if he had tried in any way to make himself the centre of so large a family. It needed the motherly and womanly position, claiming deference and courtesy and consideration in virtue of her sex and relation, to show the possibility of such a union of responsible persons without injury to the rights of the nations which they represent. Germany, we feel, will not grudge us the presence of her Emperor for so long a time as a member of our own Royal Family. We shall look on Germany, surely, henceforth with eyes of growing love and gratitude; not less because the eldest child of our Royal House, the mother of the Kaiser, the main link which binds the two nations, is to our great loss and sorrow, disabled by sore sickness from being present herself.

Such are some of the blessings which we owe to the fact that a young Queen, not a King, succeeded to the throne on the 20th June, 1837, a Queen who for nearly four weeks had been eighteen years of age and therefore under none of the inconveniences of a Regency. I will venture to repeat them again for the sake of clearness. A young Queen at once claimed the sympathetic and chivalrous loyalty of her subjects far and near, and so carried the Monarchy safe through dangerous days. A young Queen, who drew out the best qualities of her advisers, became naturally the model of a constitutional sovereign and so established the Monarchy in the esteem of all thinking people. The same Queen, becoming in early life a wife and mother, and growing to be the patriarchal head of the most widespread Royal Family in Europe, has established new relations between this country and the Continent of which we are already reaping the fruits, and may hope to do so in increasing measure as time goes on. The accident of her sex, the limitations of her womanhood, if we may so call them, have been, under God, the source of all these blessings.

But we can never separate long in thought the

sovereignty from the personality, the name Queen from the name Victoria. The same tact which has led our present sovereign (whom may God long preserve!) to take the name of Edward, though many of us would have valued and honoured "Albert" for his father's sake, was exhibited by the Queen at her first Council. In signing her name she wrote only "Victoria"—her mother's name—thus relinquishing the long first name, Alexandrina, though it was not without its helpful associations. It has been said on very high authority that no one ever knew so well as the Queen what her subjects, especially of the middle class, would think about any public event, and this choice of name, apparently by her own decision, was an instance of this intuition.

This penetrative intuition, which belongs to the best women, was however, joined in Queen Victoria to a good sense and readiness to learn, to hear and to follow the steps of an argument, without passion or prejudice, which is not always given even to the best of women. Sometimes, as one of her former Ministers (the Earl of Kimberley) has lately told us, the Queen's first thought was proved by the event to be right after she had yielded to their arguments. Her extraordinary memory, her wide knowledge of persons and their habits of thought, especially of those in foreign Courts, her plain common sense unmingled with distracting subtlety, made her gradually, as time went on, an adviser whom every wise Minister would wish to consult before making up his mind on a difficult question. These are qualities for which we have to thank God, and should doubtless do so even more fully if we knew more of the secret history of past years. But even beyond this statesmanlike power—this considerate and deliberate thoughtfulness which has saved us from an incalculable amount of evil—must be placed the personal qualities of her heart and spirit, which have had a visible and positive effect.

First of these, I think, we must place the simplicity and sincerity, the consistency and continuity of her character,

which led her to be trusted and relied upon, and so gave infinite rest to her people.

“She did what she could.” She was herself throughout and no one else, unspoilt and unaffected ; herself in the quiet dignity which became her position ; herself in the sympathy which forgot it when human interests were uppermost. No one, I think, but the Queen could have written the message to Mrs. Lincoln, “From a widow to a widow.”

Her nature was sensitive but finely and evenly balanced, so that no part was over prominent. A strong and determined will was balanced by strength and calmness of judgment ; an almost austere love of simplicity by a sense of what was fitting and would give pleasure to others ; tenderness to individuals by fairness to all ; delight in change of scene and natural beauty, in arts and accomplishments, by diligence in performing a vast amount of serious business, often of an anxious and often of a tedious nature. The Queen was never able to take that sort of holiday which puts care and work wholly aside. For more than sixty-three years she laboured perhaps more assiduously, certainly more patiently and uncomplainingly than any of her subjects. It was a wonderful example, to which Mr. Balfour, I feel sure, did no more than justice in the House of Commons. God gave her health and strength, even in her early married life, such as falls to few, and she used it as His gift for His service. It was the necessity of spending more time on this work after the Prince Consort's death, when she had lost his invaluable aid, which led her to withdraw for a time from society and public display, not in order to indulge in the luxury of private grief. This withdrawal was misunderstood, and the misunderstanding borne in silence and only explained after a time. I believe that, if we knew more, we should find that other actions which were not understood had as reasonable an interpretation.

Of the Queen's wonderful courage there is no need to

speaking, still less of her sympathy. It was so evident, so constant, so genuine an outflow of her womanly nature and her power of remembering details of personal history and character, that there must be no neighbourhoods which do not know, very few which have not experienced, some instances of it. I remember the late Bishop Harold Browne showing me the small figure of S. George and the Dragon which the Queen had sent him, when he had rather sadly to return the insignia of the Order of the Garter on resigning the See of Winchester. But a few months ago I saw at a friend's house the orphan son of an officer whom she proposed to educate on account of his father's gallant service. I may even be permitted to mention the two books of her own Journals which she gave me when I did homage at Balmoral as Bishop sixteen years ago. Such acts as these were numberless; and, repeated again and again as they were through all these years, their effect is incalculable.

Lastly, Queen Victoria was a genuinely religious woman. Never in her public acts or in her private journals of most intimate feeling was this element wanting. It was not obtruded; there was a certain reserve in its expression not alien from the English character. But there it was, whether in her proclamation as Empress of India (1876)—in which it had a great effect—or in the touching letters to her subjects which thanked them for their sympathy in her many sorrows and bereavements. To use again some of our Archbishop's fitting words:—"She was a religious woman. She prayed for her people. She was a good woman. She set up a true standard of such lives as Christians ought to live. She made us all feel that we were hers and that she desired to be ours, and so throughout the country good people are lamenting her departure." One particular side of her religion, her reverence for the memory of the departed, has had great influence in this country, and is reflected in the universal and unparalleled expression of mourning which has followed her own death. This mourning is not the mere wearing of black or chanting of anthems,

but the feeling of sorrow that never again we shall see her wise and home-like face, so wonderfully reflecting the great range of her character ; never again witness her acts of love, which have drawn tears from many strong men ; never listen to her clear and thoughtful words which said just what we wanted to hear—but nevertheless can look upon her as a living friend, with character borne firmly and faithfully to the end of a long life, who had done what she could—who had done what God sent her into the world to do—who had been, as far as human frailty may, what He wished her to be—and who now humbly waits the place He will assign to her at the last day.

SERMON XXVI

EDWARD VII

S. JAMES iii. 18

"The fruit of righteousness is sown in peace of them that make peace."

THIS letter of S. James, from which my text is taken, has two kindred characteristics which distinguish it from other books of Holy Scripture. In the first place it is full of echoes of our Lord's teaching, and it gives us an impression of containing even more of them than we can verify from our present Gospel records. One such appears in this verse, which is clearly a reference to the Beatitude, "Blessed are the peacemakers." But while it is like His teaching, it lacks that note of divine authority, that personal appeal to the highest instincts of the soul, which makes our Lord's words so different from those even of His most gifted followers. In the second place the Epistle gives us a different idea of the life of Christians in the first century from that which we gain from other apostolic letters. The life is more self-contained and less subject to outside disturbances and influences. It is not very highly organised or developed; it is not disquieted by doctrinal disputes or by ritual or ascetic controversies. It is a life in which there is more need for internal good conduct than for anything else. It is the sort of life which would be lived by simple Eastern Christians nowadays in the separate Churches of the East, or at

least would be aimed at by them as the true life, if they were left to themselves—a life in which good conduct played the highest part in the ideal of a Christian society.

There is, therefore, something in the letter which appeals less to the Latin legal or law-making temper, less to the self-consciousness of us Teutons, less to the speculative and inquiring Greek theological and logical mind, than the writings either of S. Paul or S. John. These characteristics, I fear, make us sometimes inclined to think less highly of it than other parts of the New Testament. Few, and indeed, I hope, none now, would be guilty of the impertinence of treating it as Martin Luther treated it in his zeal for justification by faith. Some few may still think somewhat slightly of it; yet I believe that the time will certainly come, and may, indeed, be very close at hand, when we shall perceive that conduct is quite as much a necessary part of Christian life as right order and right belief, and even as right feeling. It is surely part of the essence of Christianity, and has to be taught and insisted upon in very simple and unmistakable terms, both for praise and blame, if we are to preserve the conditions of civilised life which make the kingdom of God possible in the world. S. James' idea of religion is part of the message which gives Christianity its universal mission.

In the passage of my text the Apostle is speaking of quarrels and factions among Christians, especially as connected with sins of the tongue, and he closes with a description of the glory of the peace-making temper. "The fruit of righteousness is sown in peace by them that make peace."

By righteousness he seems to mean not justification, but right action. He describes it as the result of work done for mankind by a particular class of persons. The seed, of which right action is the fruit, is (he tells us) "sown in peace." That is to say it is cultivated by peaceful means and arts in an atmosphere of quietness, and the labourers in this field are those who make it the business

of their lives to make peace. To make peace is a very high gift and calling, and one on which the lives of countless others depend for their opportunities of goodness. It is a thing for which we must be profoundly thankful when we meet it in the world.

Profound thankfulness for this temper in our late beloved King, is, I think, the prominent feeling to-day of this mourning nation. This consoling thought comes to us as a relief in the midst of most genuine sorrow and perplexing uncertainty as to the will of God in thus dealing with us. We are struck almost dumb by the sudden blow which has removed our King from our head. We ask in vain what is the meaning of this catastrophe, and our perplexity is heightened the more we consider the details of the life which the diligent public chroniclers (to whom we owe a very real debt) have so ably laid out before us in their pages. Here is the record of one who for sixty years was trained to be a King, and for only nine years was a King. It is a long record, beginning with the earnest prayers and counsels of a wise and religious father and mother. It discloses the careful oversight of good teachers and chosen companions. It records opportunities of travel first given and then self-chosen and embraced, not only throughout the British Empire and the near East, but far beyond it; stores of personal knowledge and experience always gathering, and the results never, and the details rarely, forgotten. It pictures to us a life of strenuous duty, and of carefully-trained reserve, especially in regard to harsh or unkind comments, or hazardous opinions. It shows a strong curb and check set upon anything like ambitious self-advertisement or rhetorical display. It manifests a character training itself steadfastly in works of personal kindness, consideration, and usefulness, as well as in pursuit of the larger issues which affect the fates of states and nations. And especially as time goes on, we see a development of one great idea—the propagation of peace, not merely as abstinence from war, but as a

condition of goodwill and happy brotherly intercourse among nations.

If we merely regard all this as part of a single life, the disproportion between the sixty years' training and the nine years' reign that followed is painfully disappointing. "Wherefore was this reign so short? Why was all this prelude to so brief an action? Why was it cut off in this particular crisis, where the calm, unselfish judgment of almost the most experienced monarch in Europe seemed so sorely needed?"

These are questions we cannot answer. But the fact that we cannot answer them drives us to consider what we can perceive—the debt we owe to God's providence in giving us these nine years not only of outward peace, but of progressive sympathy in our dealings with foreign nations. The fact that these nations pay our King as unanimous a tribute of grief and of recognition as ourselves, after so short a reign, is, I suppose, unexampled in history. He made himself personally known to them as a man—quite as much as a Sovereign. Wherever he went he made friends and kept up his friendships. So it was, of course, all over the Empire. Yet no one can say that he neglected his duties, his charities, his sympathies, in the home countries. In our own counties of Wilts and Dorset he was familiarly known to many. Yet think how small a portion of the world we are!

What then is the great debt for which we have to thank God to-day? I do not wish to make out our late King to have been faultless or sinless. It is not my place to judge what I do not know about him. But I am bold to say that in regard to all that makes a king worthy of the name in public life, he has in his short time fulfilled a long time. He has raised the standard of kingship just as we may say of Bishops Samuel Wilberforce and Walter Hamilton that they raised the standard of episcopal duty, and the possibilities of a bishop's influence.

In this respect it is difficult to see how he could have

done much more if he had lived longer. Cross accidents, unforeseen combinations, might have marred the impression. But now his reign will stand out to all time as a whole in itself. Historians and statesmen of all countries will point to it as an example of what a King, and a King alone, could do to aid not only his country but the world. This is a lesson of exceeding value in this time of changing opinions, when every institution of human life is being brought to the test and tried by light-hearted and short-sighted popular judges. When the Church, marriage, obedience to law, the rights of property, the idea of a legislature, are all matters of debate, and are judged more by theory and passion than by experience, it is impossible in such a ferment that the idea of monarchy should pass undebated. At such a time as this God sends us the experience of two such reigns completed in our own days, the long reign of the mother, the short reign of the son, which have, I believe, established the principle of monarchy in the hearts of the English people. They have not simply established it for our own benefit at home, but as the centre of the Empire which it is our supreme responsibility to guard as the sphere of liberty and order for our own people, and as an instrument of peace for all mankind.

Yet the public and private sorrow is heavy. In our public sorrow we can trust that the same careful training for some forty-five years of life will make our present King George V. a worthy successor to his father. We know that he has high ideals both for himself and his family, and for the nation as the centre of the Empire. We must pray earnestly that the spirit of counsel and ghostly strength may rest upon him.

Our prayers will go up with special fervour for those who mourn in their domestic capacity, Queen Alexandra and the rest of the Royal Family. Our late Queen Victoria has taught us to regard the Royal Family as one very near to us in its inner life. We must extend the same sympathy to all those who are mourning now, and especially to those

who only just reached the bedside to see the dear one pass away. God grant that our prayers may be answered. It is a time of terrible anxiety, a time when God's voice seems to come to us out of the cloud and calls us to think of the shortness of life and of the supreme demands of duty.

SERMON XXVII

THE COMMISSION OF THE WOUNDED AND RISEN LORD

S. JOHN XX. 19-21 (R.V.)

"Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when He had said this, He shewed unto them His hands and His side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace be unto you : as the Father hath sent Me, even so send I you."

OUR Lord's act, by which He made known His identity to the timid, shrinking crowd of barred-in disciples, was something more than a prelude to their glad recognition. It was not merely a natural accompaniment to that renewed salutation of "Peace" with which He had led them forth from the same Upper Room three nights before. The action of showing His hands and His side helped to interpret the awful commission, "As the Father hath sent Me, even so send I you."

Christian Bishops, relying on this commission and considering themselves as Vicars of Christ, have sometimes been tempted to grasp at place and power and influence, to override opposition, and to threaten and punish offenders against their dignity. They would not have done so had they remembered that it was given by One Who at the same moment displayed His pierced hands and His wounded side, and Who had borne those and other wounds with perfect gentleness and without reproach. I

do not wonder that those who have long meditated upon these wounds, in such tender and significant parts of the Lord's person, have felt their own hands bleed. I wonder rather that any of us who are consecrated by this commission should allow our hands to strike or our hearts to grow hard. We are indeed right in thinking that as Christ was commissioned by the Father to be a sender of the Apostles, so His commission to them enjoined them also to be senders of others "to the same office and ministry appointed for the salvation of mankind." We feel that the main thought of apostolic succession is contained in these words. But, in order that salvation may follow, we must consecrate our hands and our hearts in our work for Him, and bid our dear brethren, whom we send forth to day with such high hopes, to reflect that they are called to a like consecration. Let us remember the wonderful power of Christ's hands, and pray that the same sort of power may be given to our hands and theirs—power to work, to heal, to bless, to direct, to encourage, to correct and to restrain. Let us pray that their hands may ever be used aright in the great acts of confirmation and ordination, of the admission and reconciliation of the penitent and the blessing of the sick. Let us pray that from all our hearts may flow like sacramental influences in the water of the baptisms ministered or approved by us and them, in the mystical blood of the Eucharistic chalice with which we and they give drink to thirsty souls of newly-converted heathen and of Christians of long descent, and in the manifold outpourings of the heart, of which these two sacraments are evidences and symbols.

May I say one or two words on a particular point, the use of our hands in letter-writing?

It is surely no accident that we know Christ's Apostles mainly through their letters. Their ministry must always have been addressed to the absent almost as much as to the present. To all of us Bishops, especially to those who have wide jurisdictions, letter-writing must constantly be one of our most important, and yet one of our most difficult

and even arduous tasks. After a long day, in great heat or great cold, when some single grave thought possesses us, or some dark shadow is upon us, or, it may be, when nature cries out for some relaxation from task-work, it is no easy thing to sit down to steady application to letters, some of them replies, some of them—the hardest of all—called forth by our own sense of duty. Many of them may be of the most varied and exacting character; and to apply equal tact and sympathetic imagination to all is a work that demands ever fresh supplies of grace. I need not say that such supplies are only given to prayer. Even the manual labour and the strain on brain or nerve, through the close correlation of eye and hand, that make for that necessary act of courtesy, good penmanship, entail much exertion. To put off an absent friend with a coarse scrawl is nearly as ill-mannered as uncouth bluntness in present intercourse. But good writing is hard work. I have often felt real sympathy with those patient unknown scribes with whom the study of manuscripts makes us familiar. No doubt others here have also listened to their groans expressed in rough Latin, when they cry out in a quaint and unexpected colophon:—

“ Three fingers only grasp the pen,
But the whole body aches again.”

But such groans are the revolt against drudgery, and that only needs habit to make it tolerable. Our letters, indeed, have an element of drudgery, and the business habits of acknowledging cheques by return of post, and of banking them at once, and of letting correspondents know that we have received their letters, even when we must delay to answer them, are learnt with difficulty. But the greatest difficulty that meets us in our letters lies in their demand upon the heart and conscience, the memory, intellect and imagination—the constant attempt to put ourselves into the place of their recipients, and to gauge their attitude, not only when they read our words for the first time, but

it may be in after years, or in company with some one else, or perhaps aloud to a congregation or committee.

Let us believe sincerely in the consecration of our hands, and half our difficulties will disappear.

Let us believe that as our Saviour sent SS. James, Peter, John, Jude and Paul, to write their letters private and public, as He commissioned S. John at Patmos to write seven letters for Himself to the Churches of Asia, so He is with us now in what we write to the absent, just as He is with us in direct addresses to those who are present to our eyes. The right hand as it moves across the body and begins to traverse the page, will touch the heart, and this may remind us that the heart must always have a share in what is written. Ruthlessly tear up, not once only, a letter that fails to express the heart's true motion. Intellect and reason alone will only provoke reaction. But when arguments are seen to flow from love, and from self-denying love, they will find a way to the reader's conscience, and convince him, even against his prejudice, or at least lead him to suspend his opposition.

I would also dare to say a few words to each of my three brethren, who are called to the same office, but in such very varied circumstances.

I am glad that one is to be a suffragan Bishop * assisting the diocesan of a See bordering on my own. Such an office is far from being one which needs apology, as if it were a novel experiment. It is closely akin to the commission held by those two primitive Saints, Timothy and Titus, in their work as assistants of S. Paul. They enabled him to retain the oversight of a larger group of Churches without leaving them too much to themselves or driving them too soon to a narrow provincialism ; and, although this oversight was in the end too great for one man, the thought of it (I feel sure) remained in the background in the mind of the Church, and helped towards the establishment of broader organisation than that of the Diocese, in the

* Ven. C. F. De Salis, Bishop of Taunton.

form of provinces, national Churches, and patriarchates. It needs but little reflection to see the value of the office in our own days. In the case of a See with great traditions that commands a whole large county, like Somerset or Devon, probably the assistance of a Suffragan Bishop or Bishops will be a permanent expedient for good government, and never lead to anything else. In my father's case, when Lincoln and Notts were in one diocese, and the revival was a novelty, it gave time for the development of a mature scheme for division and re-arrangement. In great cities like London, and now, I am glad to think, in New York and Chicago, it enables the much-needed unity of ecclesiastical life to subsist side by side with the sometimes auxiliary, sometimes antagonistic unity of civic life. In all such cases, and I might name others, the office of Suffragan Bishop is of great blessing to the Church. That it requires special graces of considerateness and tact on the part of all concerned, the diocesan, the suffragan and the clergy, is of course obvious. Let me add two practical suggestions, which I borrow from the recent procedure of our Church in the United States. Such Bishops there will be members of the House of Bishops, and allowed to speak but not to vote. I wish this were possible in our own Convocation. It was certainly a misfortune that the present Archbishop of York—who was Bishop of Stepney—had not had any experience of Convocation before he was promoted to this greater dignity. Such prelates would be very valuable to us—if it were legally possible—and they would not only strengthen us in debate, but greatly add to the power and influence of our Committee work, which is, perhaps, also our most enduring work.

That the Diocesan Bishops, before nominating two men to the Crown, should also formally consult their clergy and laity, may seem a bold suggestion; but it is clearly within their power to do so; and I believe it would be their wisdom to introduce the practice with such safeguards as experience would suggest. I may add that

something of the sort is to be tried across the Atlantic, where indeed all the other Bishops are to be consulted. Our suffragans, too, should be something more than our assistant curates of episcopal rank.

The other two whom it is our privilege to send forth to-day are called to a breadth of work that is thoroughly apostolic. One, the sixth Bishop of Gibraltar,* has jurisdiction over Anglicans in a great region, which may be described as practically coterminous with the two most eminent of the ancient patriarchates—those of Rome and Constantinople.

The other, the third Bishop in Corea,† has a jurisdiction about as large as Great Britain, in a nation well marked off from other nations, of some 12 to 15 millions of people.

I need not remind you of the peculiar responsibilities which attach to both. They are alike in ministering to small bodies of men in the midst of large populations, differing from them more or less in religion. Each is called to commend the Anglican polity and discipline, our forms of worship and our habits of belief and action, to men and women of alien and critical temper ; and to maintain the loyalty and faithfulness of our own people in the midst of many distractions and often a low tone of public opinion. But both will feel thoroughly convinced that they have something of value to give, whether it be in modifying the opinions held traditionally by Greeks and Latins, or of contributing our quota to form the life of one of the three distinct nations of the Far East. For though the population of Corea is small beside that of Japan, with the empire of which it is now incorporated, it is separate in race, language and history—and that a not inglorious one—both from it and the enormous Empire of China on the other side. It is a land of great beauty, and offers a wide field for peaceful development, among a simple and affectionate people, capable of great things and easily moved by strong religious impulses. Corea will in process of time have its own national Church like Japan

* H. J. C. Knight, D.D.

† M. N. Trollope, D.D.

and China. To this Church Roman Catholic missionaries, particularly from France, have contributed much striking self-denial, and great perseverance and bravery, leading to martyrdoms, while American Protestants have given energy of a somewhat different character. But neither party has the formative elements of a national Church such as we have to give, and such as in this case are particularly appropriate. Our missions are at present limited to the two central provinces, and the members of our communion are few by comparison, but the foundations of our work have been laid with self-denying thoroughness by the few clergy who have worked there, and the centres are strong and solid. The two first Bishops have been men of power, both, I rejoice to think, friends of my own and connected with the diocese of Salisbury; and the third, now going out, has had ten or twelve years' experience in Corea itself, as well as nine years recently in important positions at Poplar and Birmingham in England, so that he carries with him the happiest auguries for future usefulness. He knows and loves the people to whom he is going, and he is loved by many whom he is leaving. So that he will bind together the two distant lands, England and Corea, with a living bond. We must thoroughly endorse the venture of faith which the Society for the Propagation of the Gospel is making on his behalf, and pray that God will stir many hearts to support it.

Lastly, to the new Bishop of Gibraltar I would say:—Go forth, dear friend and brother, my tried and trusted fellow-worker for many years, go forth with the humility which belongs to you, but joyously confiding in the call which summons you to be a witness to so large a portion of the most civilised and experienced nations of mankind. You have tried hard to stand in thought beside your Saviour in His temptations, in the desert, on the pinnacle of the Temple and on the mountain.* You have struggled to form noble and self-denying characters in your parochial

* In the Hulsean Lectures (1905-6), *The Temptation of our Lord*, Longmans, 1907.

ministry at Marnhull, in the Clergy Training School at Cambridge, and in sympathetic support of the distant mission to Burma. You have set a high ideal before others; you have learnt what acute suffering is in your own person. You have thereby realised something of the breadth and greatness of the Kingdom of God. As you have yourself well written* :—"On the exceeding high mountain Christ accepted the *whole* of His work, rejecting a compromise which would have limited its range, but obviated an accomplishment through suffering." You are prepared to begin, where your gifted and chivalrous predecessor left off,† with a sense of "the fellowship of loneliness" that makes men like their Master. His wounded hands, His pierced side, His witness to the new power of the risen life, speak to you with no ordinary fulness of meaning. In your case "the *whole* of Christ's work," through the agency of the Bishopric of Gibraltar, is of unimaginable breadth. The old Churches amongst which your work lies are full of wounds and sorrows, of vague movements, desires and impulses. You will know how you can best minister to their wants. We are not called to active propagation of reforms, for the leverage of which we have no sufficient fulcrum, and which we have no power of overseeing and directing; we are not called to make converts to our own communion—though to many a poor soul it may be a self-sought haven of rest. We are called to maintain a high and strict standard of Church life and Christian conduct among our scattered congregations, to make known our principles and to exhibit them in action, and to shew helpfulness and sympathy to all who are willing to accept our help. Anglican sobriety, without Anglican stiffness and reserve, nay, rather with a Christlike longing to be of service to all good men and all good causes, is the temper which I know you will strive to promote, and which your wonderful opportunities will give you scope to make effective for the realisation of the kingdom of God.

* Hulsean Lectures, p. 176.

† W. E. Collins, D.D.

SERMON XXVIII

OUR LORD AS A REFORMER

S. JOHN ii. 21

"He spake of the temple of His body."

DID our blessed Lord in His perfect love and wisdom cleanse His temple once only or twice?

What was the immediate purpose of that solemn act of righteous indignation?

What does He desire us to think of Himself as purposing to-day as an outcome or continuation of that act?

These are three questions which may fitly occupy your thoughts, dear brethren, who have come together from every quarter of this great country to take counsel, under the invisible presidency of our one Lord and Master, on things pertaining to the Kingdom of God.

You have come relying on His promise of the Holy Spirit—the spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and true godliness, and, above all, of holy fear. You come as to a temple in which He is present—the temple of His body. No matter how secular the building may be in which we meet, wherever His Church is gathered there is He in the midst of it to sanctify it. And you have come to handle sacred things. "Be ye clean, then, ye that bear the vessels of the Lord." All that ye touch is holy. Be ye also holy.

Pray also, I beseech you, for your poor brother and servant who is called to speak to you to-day, that a portion

of the same spirit may rest on him. And I, too, would pray to our Saviour, not only for my unworthy self, but for all who speak here—

“ Give me words of Thine, O Lord, to utter,
That shall open the locked heart like keys,
Words that like Thine own sweet teachings
Shall be medicinal for disease,
Words like light of a revolving lantern
To the ships in darkness—give me these.”

Lord, grant that the words spoken in Thy name at this Convention may be so full of Thy truth and love that they may penetrate as a message from God wherever the English language is spoken, wherever the character of our two Churches and nations is held in honour.

1. Our first question is, “ Did our blessed Lord cleanse His temple once only or twice ? ” To this I could answer, without hesitation, twice. I cannot but take the Gospels as they stand. If we answered otherwise, we could hardly treat the records of the Gospels as if they were true history. History is not the stringing together of facts, like beads upon a necklace which may be arranged in any order that the love of artistic effect suggests ; but it is a manifestation of cause and effect, of antecedents and consequences. And particularly is this the case with the Gospel according to S. John. Let me, in passing, urge you to be steadfast to the Church’s belief that this book is the work of an eye-witness, the son of Zebedee—now an old man and in exile—who has before him the other Gospels, or at least is well acquainted with their tradition. He writes with marked reserve, so as not to spoil the effect of his poetic rendering of the history. His whole purpose centres on his task of manifesting the one person of Jesus Christ. He does not encumber his narrative with dissertations. But note after note, like that in our text, reveals the situation in which he is living, and his knowledge of the other facts. His record, for instance, of the first cleansing of the temple is not only a help to understand the Lord’s relation to His

own people and His hold over the Church founded at Jerusalem, but it explains why the second cleansing was less effective than it should have been. Our Lord had not only cleansed the temple precincts from the unholy market by which the high priests gained their wealth, but He foretold its destruction. When He cleansed it again, several years had passed since that first movement, and misrepresentation of what He had said was easy, and was freely resorted to by His enemies. The people indeed felt that both actions were fitting manifestations of Messiah's presence; but the effect on their minds was neutralised by the false witness which represented Him as an enemy of the temple and its worship, not as a reformer, but as a destroyer. It was, indeed, the high priests who destroyed the temple, not our Lord; but false witness for the time triumphed and represented Him as desirous to destroy it.

2. This brings us at once to the second question, "What was our Lord's immediate purpose in cleansing the temple?" Origen long ago suggested that He thereby pronounced judgment against the custom of sacrifice, and this thought has recently been taken up by an able student of Hebrew literature (Dr. Oesterley). But this explanation is inconsistent with the Lord's other references to sacrifice—His teaching in the "Sermon on the Mount," His command to the ten lepers, His description of the altar as sanctifying the gift.

Surely it was His very love of the temple, His zeal for the purity of its worship, which led Him to begin and to end His ministry by an attempt to reform it. Reform, not revolution, was His watchword; and though He foresaw the abolition of sacrifice, yet He did not order it or hasten it. Nor did His immediate disciples do so. The evidence is in the contrary direction. S. Stephen's speech shows how the matter struck a Hellenist. He prophesied the natural passing away of the old order when it found its fulfilment in Christ. But long after that, some thirty years after the Ascension, we find S. Paul helping Jewish

Christians to pay a vow involving sacrifice ; and on the very eve of the destruction of the city and the temple it needed the sustained and eloquent argument of the Epistle to the Hebrews to unloose the ties which still bound the Church of Jerusalem—our Lord's own flock—to the ancient ritual.

What our Lord's plan of reform would have been I will not now pause to inquire. It might well be considered at length in its bearing both upon Jewish missions and on some questions of ritual which still puzzle us to-day. But for our present purpose it is enough to assert that by cleansing the temple He put Himself into line with its old builders and re-builders and reformers, David and Solomon, Hezekiah and Josiah, Ezra, Nehemiah and the Maccabees, and not with the Essenes, who in His own day rejected sacrifice and refused to partake in public worship which included it.

3. This thought of our Lord as a reformer, not a destroyer of the temple, helps us at once to answer the third question, "What does He desire us to think of His purpose to-day as an outcome or continuation of His own acts of cleansing?" Here we, who have criticised Origen, may surely accept help from that great spiritual interpreter. For he has surely seized the right clue, when he interprets S. John's comment in our text—"He spake of the temple of His body"—as referring to the Christian Church. It was this that rose with Christ's resurrection on the third day ; this which was to be the true meeting-place of God and man on earth ; this of which we are by His marvellous goodness called to be living stones, this which we are trying to build up on the one foundation, confession of the name of Jesus Christ. His relation to the ancient temple prepares us to anticipate and understand His attitude towards the temple of His body. His eyes are ever towards it and upon it. He is constantly teaching in it. But that is not all. From time to time His love and indignation move Him to some great act of purgation, and He makes His

presence felt in a wholly new manner. He is a swift and decisive reformer, but not a destroyer.

A survey of Church history based upon this belief in Christ's occasional marked interferences on behalf of the purity of His Church (outside and above His general direction) would surely be a worthy task for one of our best historians. The general course of Christian social progress has been traced, with more or less success, in such books as Charles Loring Brace's *Gesta Christi*, but I do not know any single volume which deals with the great epochs as epochs. Perhaps the *Ten Epochs of Church History*, edited by Dr. John Fulton, comes nearest to what I am in search of, although it is on a larger scale than what I have in view.

Something of the kind is very necessary. Our candidates for holy orders, certainly in England, and it may be also here, are very poorly equipped as to knowledge of Church history. They know something about the first four centuries and about the general history of our own Church. They have possibly studied a period of the latter more fully. But they know very little besides. Surely, if we believed that our Lord was again and again visiting His Church down the ages, we ought to wish to know more of His doings.

We should indeed find much to sadden us in such a survey—yet such sadness should not be unexpected. Our Lord was by no means wholly successful as a reformer. Between the first and the second act of cleansing bad habits had grown again to their former strength, and the second act was the prelude to the rending of the sacred veil and to the doom of desolation. Yet, even after the prophecies of the Tuesday in Holy Week, judgment was suspended for forty years, and was the work of a heathen power, not of Christians. On the one hand, then, we are not to expect all reforms to be uniformly successful, even if they are fully according to the mind of Christ. On the other, the use of force in reformation—in other words, the

instrument of persecution—is not a Christian weapon. Such a history as I have suggested would exhibit many checkered results. We should find the noblest and most Christ-like efforts producing immediate, and yet only transitory, effects, such as we connect with the name of Savonarola and such as we are familiar with in what are called “revivals.” We should find the most serious protests and warnings unheeded and leading up to distant catastrophes. Above all, we should too often find our Lord’s manifest intention to cleanse His Church thwarted by the rashness and perversity, the greed and ambition, of those who acted and really intended to act in His name. Yet we should find on the whole a progress among reformers, less of personal self-assertion and truer reference to Christ, less of persecution and more of persuasion.

Consider the succession of some of these movements and contrast them in thought as your mind moves from one to the other. Take, for instance, the wild Montanistic movement for a revival of the charismatic ministry in the second century. Take the struggle for purity of doctrine in the fourth and fifth. Take the rough, iconoclastic campaigns of the Eastern Isaurian emperors, and the Erastian attempts to reorganise the Western church by Charles the Great in the ninth century. Take Dunstan’s and Odo’s reforms in England. Take the violent struggle with simony and clerical immorality in which Pope Gregory VII. was a leader. Take the large but abortive reforming movements in the Western Church represented by the Councils of Constance, Pisa, Florence and Basel. Take the greater reforming movement of the sixteenth century, which has split the Western Church into fragments, yet was a necessary though very sad experience for it. Take Cyril Lucar’s valiant but imprudent attempt in the first half of the seventeenth century to purify the orthodox Eastern Church. Take the great Pietistic movement in the Lutheran Church at the close of that century to which all our Church life owes the reassertion of the supremacy of scripture, of the

necessity of personal holiness, and of the duty of prosecuting home and foreign missions. Take all the familiar movements of the last two centuries—whether in an Evangelical or a Catholic direction. We shall find in all of them much to regret and much ill success, but we shall certainly find a growing purity of motive, less violence and self-confidence, more insight into the meaning of and respect for the character of opponents, more appreciation of the manifoldness and wealth of colour that is needed to make up the fulness of the Catholic Church. If we view any one of these movements by itself, we shall easily be discouraged. When we view them, as a wise and conscientious historian might help us to view them, in the mass and in succession, we shall rather take courage. Looking at them in this way, we shall see that the protests made by each and all have not been fruitless, that they have uplifted mankind, that we are able to go forward because of them, and that just in proportion to the purity and definiteness of their aims and the worthiness of their means.

When, therefore, we pray the prayer, "Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church," we may both believe that God will gladly hear and answer it, and be more confident in using it, the more definite and unselfish our aims. I lay repeated stress on definiteness, because it is a very important condition of success, though coloured always by submission to the will of God.

Let me apply the principles which have been laid down to reforms that are needed in our own day in three spheres—in the priesthood, in the family, in the fabric of the Church. If I do not touch on the more awful and appalling needs of society it is not because I ignore them, but because these three seem specially opportune to-day.

First, as regards the priesthood. We must thank God that on the one side simony and immorality, and on the other priestcraft and ambition, are hardly known among us. Look round, and you will hardly see one whom even

the fullest freedom of modern publicity and censoriousness will accuse of rising to his position by unworthy means, or of discrediting his profession by unworthy conduct. Christ has marvellously cleansed His temple in these respects. Let us thank God for it indeed, and that again and again.

But is our priesthood, therefore, all that it should be? Is it ready to face the dangers of the times? Are we not, nearly all of us, in danger of becoming too much public officers and administrators, anxious for immediate results, judging ourselves and our neighbours by figures that can be tabulated and registered, not only rightly sensitive as to public opinion, but too much elated or depressed by its fluctuations? Have we the hidden life that we ought to have—intellectual and moral, spiritual and devotional? Is there either in our own thoughts about our life, or in the judgment that others form of us, a sufficient element of mystery, of living with God, for God and in God? or are we satisfied to be the busy friends of man? We in England feel the danger of the crushing out of spirituality from our souls in the attempt to grapple with the immediately pressing problems of modern life. You, without doubt, feel it yet more in this new country, where even the older Eastern States have much room for material development. The problems about you are so enormous and so arresting, so immediately fruitful for good or evil, that they naturally absorb your energies. Take that one about which Professor Edward A. Steiner has written so vividly and so sympathetically in "The Immigrant Tide: Its Ebb and Flow." How important even for all the old nations of Europe is what you teach the multitude of races that flow to and from your shores! So pressing is the task of making the best of them and of moulding them into a common civilisation and nationality that there seems little room for theology or sacraments, or even for penitence and prayer. This is, I believe, the experience of many Churches on this continent besides our own. If I am rightly informed, the Roman Church in this country largely

welcomed the declaration of Papal Infallibility because it seemed to put a limit to theological speculation and discussion, and turned the minds of the priesthood away from it and set them free to study practical needs. On the other hand, I find my old acquaintance, Mr. Goldwin Smith, in his last utterance before his death, after painting a gloomy picture of the past wickedness of Henry VIII. and the papacy, and of the modern decay of religion, looking forward with something like hope to a time of reconstruction, in which "the preacher, the leader of prayer, the administrator of sacraments," shall pass away and be succeeded by "the organiser of the spiritual circle, the leader orally designated and intellectually equipped, unfettered by tests and bound by no vow but that of seeking and teaching the truth"—in fact, a Unitarian professor.

I find a similar spirit in a French writer—M. Henry Bary—in his book on "Religion in Society in the United States" *—a sketch in which the decay of all dogma is contentedly depicted, and nothing remains but a vague social Christianity, founded on admiration of our Lord Jesus Christ, what he calls the religion of humanity. But this is not the ideal of our Church. We believe that prayer and sacraments and an intelligent grasp of revelation as the guide of life are permanent necessities of mankind, and that we should fail in our duty to God and man unless we fitted our priesthood to maintain the highest level of efficiency in regard to them. How best must we plan it?

In England we feel more and more the need of a combination of university and seminary life in our preparation for the priesthood. We perceive the need of both, and are at least seriously considering how to provide means for it. Some of us think that for ordinary men vocation should be first tested by a preliminary year at a theological college. Then students should be sent, under supervision, if possible, in a college or hostel, to one of the Universities, and there

* *La Religion dans la Société aux États Unis*, published by Armand Colin, Paris, 1902.

take a degree in Arts, which could probably be accomplished in two years more. Then they should return for a final year of training at the theological college. On the whole, we should prefer to have our seminaries for clergy away from the great centres of population, and, if possible, in touch with our cathedral life. I can see the great value of such institutions as your admirable General Seminary at New York. But you probably, like ourselves, also need quieter homes of spiritual life. The candidate for the priesthood needs to be for a time alone with God, like Moses on Sinai.

“ So separate from the world his breast,
Might duly take and strongly keep
The print of Heaven to be expressed
Ere long on Sion's steep.” *

The little village of Cuddesdon, near Oxford, the cathedral cities of Wells and Salisbury and Ely, and the new foundations of Mirfield and Kelham, are all, roughly speaking, country places, though in close touch with the Universities. There can be no doubt that the college of Cuddesdon, to name only one of them, under the influence of such saintly and yet thoroughly practical men as Edward King, late Bishop of Lincoln, has produced a type of men who are the strength of the Church of England—men of whom it may be said “ In returning and rest shall ye be saved, in quietness and in confidence shall be your strength ”—men who know why they believe and what they believe—loyal, regular and obedient, self-denying and happy in their ministry, ready and resourceful, not worn out or crushed by premature practicality, yet ready to express in our city life, as well as in our country towns and villages, the vision which they have seen on the Mount of God.

Secondly, may I say just a few words about family life? As we thank God for the disappearance of certain vices from the priesthood, so we may thank Him for what

* John Keble, *Christian Year*, for the Thirteenth Sunday after Trinity

He has done for womanhood and childhood in this country. The just and reverent treatment of women, their safety in public life, the opportunities given them of public employment, and the tenderness and consideration shown to children, are marked features of your society here, and are among the best lessons which you teach your immigrants. But is there not a danger even in this sweetness of life? Childhood and womanhood are apt to look too earnestly to swift satisfaction of desires as the test of happiness, and to judge the value of a thing by its immediate pleasantness. What they want they want eagerly and at once, but not necessarily for very long together. Am I wrong in thinking that the secret of your many unhappy marriages, so lightly entered into, so readily, alas! dissolved, lies in the too easy adoption of this feminine and childish attitude towards life by men as well as women? in the blurring of the distant and its duties by the too quick perception of the near? We are feeling it much in England among our leisured classes, and the same mischief is being propagated amongst working men and women, and we look to you our fellow Churchmen, to help us to keep up our standard.

Puritanism, of course, has something to answer for, but the reaction against it is often a mean excuse. Our Saviour, coming to reform His Church, would at once brush it aside. He would say to us, "I came to live among men as a child in a family and household, where I had about Me four so-called elder brothers and three or more so-called sisters. They were not My mother's children, and they were not all very congenial, but I treated them as My own kindred. I worked in the shop with My adopted father and learned his trade. I made the ploughs and yokes that our countryfolk needed. I was subject and obedient to him and to My mother. I was never rich. For thirty years I bore gladly the discipline of this home life, living openly and known by all My neighbours. I expect you to be like Me in this simplicity of life, this patience with

humble surroundings, this acceptance of natural ties. I want you to re-create the family and to make it an image of the Church. I desire that you fathers should have the courage to take your proper place—to deny your wives and children what is not good for them, because it wastes your substance or renders them selfish and conceited—to be the priests of My law to them and to your servants ; to gather them together for family prayer ; to take them with you to church ; to see after their Confirmation, and to draw them along with you to Communion ; again and again to approach My table side by side with them. I desire you to have the foresight of fathers as well as the tenderness of husbands.”

Is not this what our Lord really would say ? Is not this changed attitude of the fathers the true cure for that sin which God so much hates, the sin of “ putting away ” ?

Women, we are told in the old fable, love power most of all. But I believe they love far more to be joint partners with a more powerful will than their own. Give way to your wives in little things, but let your will prevail in great ones. You will not lose, but gain their love.

Lastly, what does our Lord intend in regard to the fabric of His Church ? When He came to it He would see, thank God, much less of bitter strife than in old days. Yet He would see in His temple not a little rubbish and many party walls dividing into sections the area which He intended should be free and open. Nevertheless His idea of the unity of the Church is not so distinctly revealed to us as to be an absolute guide in breaking down these walls. As the Good Shepherd He lays stress on the “ one flock,” not on the “ one fold ”—*i.e.* more on the relations of the sheep to Himself than on their relation to their immediate teachers and surroundings.*

On the day of Pentecost the Holy Spirit spoke not in

* The true reading undoubtedly is, “ They shall be one flock, one shepherd ” (S. John x. 16).

one language, but in many. Some varieties of organisation are traceable in the Churches of the apostolic age and for a short while afterwards. The Church, indeed, wisely settled down to acceptance of the three orders by the middle of the second century, and they are a most precious possession to our own Church, coming down to us from the Apostles' times. Yet I think we all feel that it would be harsh and unchristian to say that the Word preached and the Sacraments administered by those whose orders were not equally traditional with our own were wanting in the grace of Christ. Indeed, it is almost universally acknowledged that the sacrament of baptism, being generally necessary to salvation, may be validly administered by any Christian. Nay, many would go farther and say that a believing Jewish mother might validly baptise her child, though herself unbaptised. The question is not so much, then, as to our charitable opinion about the position of other Churches in relation to our Lord, but rather what it is wise and prudent for us to do in regard to our own part of the common heritage. I for one feel very strongly the duty of holding communion with all fellow Christians wherever it is clearly not wrong to do so, but I shrink from a general breaking down of barriers round pulpit and altar, which would naturally be interpreted as implying that we thought the distinctions for which we stand of small account. We need two things first, and we can attain them both at once—first, mutual knowledge and brotherly intercourse between men of different Churches, and secondly, mutual respect. The moral barriers need first to be broken down and all sense of arrogance and prejudice, of unfairness and injustice to be removed. For instance, if a man who is a minister or a member of one Church feels called to enter another, he should surely not be received without the good will of the Church from which he comes, or at least not till after consultation with the authorities of that Church. This is the principle on which my brother, Bishop Blyth, the bishop in Jerusalem,

has acted for many years in his Eastern diocese, and he has so won the respect of all the Churches round him. Let me take this opportunity of publicly thanking those in this country who have helped him to establish the reputation of our Anglican Church in the mother city of the faith and in the whole of the Eastern patriarchates. A Church which always acted in this brotherly way would surely win confidence in other respects.

My second principle would be to draw closer, bit by bit, to those who are nearest to us. It is for this reason that I feel so much interest in the national Church of Sweden on one side and in the Presbyterian Church of Scotland on the other. Much also may be done to help the Moravians and the Orthodox and Separate Churches of the East. I have not time to explain the reason now, which differs, in a measure, in each case ; but it will be easily understood by many here, especially by my brethren in the episcopate. Time is not so very pressing in an eternal society like ours, but what we build should be sound and lasting. We can best ally or unite ourselves with those who are most like ourselves, and then go on to assimilate those with whom our combination has brought us into affinity.

These counsels may seem unimaginative and wanting in enthusiasm, yet, believe me, dear brothers, it is not so. I feel very warmly on these matters, but experience has taught me the wisdom of going slowly.

To sum up, then, the thought to which, as I trust, our Lord has been leading us : He in His own person is a reformer, but a reformer, first of all, of the Church, and through the Church of human society. The Church is the temple of His body, and we cannot think it His will that the world should be saved except through that which is His body. Yet the world will pass by the Church, in its efforts to reform itself, unless the Church is more worthy of its calling.

Judgment, then, must begin at the house of God, and

particularly with the priesthood. It must be purged not merely of vice and ambition, but from measuring Christ's work by worldly standards, and from living too much for immediate results. We must secure times of retreat, of loneliness, of detachment for ourselves. We must take care that our young candidates for orders have their proper retirement with Moses in the heights of Sinai before they come to be builders in the stir and dust of Sion.

Secondly, we fathers must assert ourselves to secure the consecration of family life, that our sons and daughters may grow up under discipline. We must take our wives into counsel, but let the longer-sighted ideals of happiness through fulfilment of duty prevail over the feminine desire for quick returns of pleasure.

Thirdly, we must labour to clear away barriers that separate Christians from one another, but prepare the way for it with caution and gentleness. The Church is not a single building on a small plot of ground, but, like heaven, it has many mansions. All who have had to do with the housing problem know how much mischief may be done by the sudden removal of small and narrow dwellings, which are yet familiar homes, and the substitution for them of a great block of tenements with the most modern sanitary appliances. Our Church life is too domestic, too intimate, too sacred, to be suddenly transformed into a vast international interdenominational club-house. We must, therefore, work at this problem with self-denial and reserve. But we must give our energies definitely and decisively to those parts of it where opportunity seems most to lead us on. With us in England the immediate openings are mostly on the side of Scottish Presbyterians and the Church of Sweden. You have not only these openings, but a special call to co-operate with the orthodox Greco-Russian Church in regard to great masses of immigrants. I forbear to speak of these things in detail and of the approaches to the Churches of the East and others which are very near my heart.

But do not, dear brethren, leave any of these three problems unattempted. All need the prayers and labours of every one of this great multitude, and surely from such a whole-hearted gathering of Christ's people as this much of true reform must spring.

SERMON XXIX

THREE LESSONS OF THE TRANSFIGURATION

S. MARK ix. 2 (R.V.)

“ And after six days Jesus taketh with Him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves : and He was transfigured before them.”

THE season of the year brings this strange and solemn, but most beautiful, incident of our Lord's life, His Transfiguration upon the high mountains in Galilee, to our devout contemplation. There can be no doubt that the Holy Spirit desires that we should reflect upon it. For it is recorded, with great emphasis, by three of the four Evangelists ; and it is a marked turning point in the history of our Lord's ministry. Whether it ought to be a great festival of the Church is a different question. It was introduced as a festival comparatively early into Spain, but it did not become generally a festival of the Western Church until the middle of the fifteenth century (1456). As a popular observance it might well be misused by enthusiasts or fanatics—as it seems to have been by a Quietist, almost Brahminical, sect in the Eastern Church.

It is rather, I think, to be desired that it should be treated, like our Lord's Temptation, as a subject for meditation, than as a festival. The narrative of this event might either serve as a Gospel for one of the Sundays in Epiphany, especially if that season could be made more regular in its length ; or, it might be, that as the Gospel

for the first Sunday in Lent is the record of the Temptation, so the Gospel for another Sunday in Lent should be the record of the Transfiguration. This would be especially fitting if the narrative of S. Luke, which speaks of its relation to the Passion, were adopted as the portion chosen.*

It would form a beautiful sequence to the feeding of the 5000, read on Mid-Lent Sunday, if it became the Gospel for the fifth Sunday in Lent, for which a not very appropriate portion of Scripture has been chosen.

Let us turn, however, from these suggestions to the more important duty—a study of the records. Mysterious as they are, they leave a very strong impression that they describe an entirely objective reality. And in this point they differ somewhat from the narratives of the Temptation. That great mystery had no external witnesses. It was described, no doubt, by the Evangelists according to what they or their informants remembered of their Master's teaching. We do not possess our Lord's own words in describing it to His disciples, and the difference between S. Matthew and S. Luke seems to show a certain uncertainty of memory on their part. For myself I think it simplest to believe that He actually stood upon the roof of the Temple Court and on an exceedingly high mountain at the Temptation, just as He actually toiled up the steep ascent of Hermon (or less probably Tabor), cheering and guiding His stumbling disciples as they followed Him wondering.

But I should not be angry with any one who thought that, while the Temptation was external—in the sense of being the suggestion of an evil spirit—the local setting was part of the suggestion, and did not involve actual transit from place to place on the part of our Saviour.

In any case there can be no doubt as to the Transfiguration. There was a toilsome ascent, a wondrous

* The Transfiguration from S. Matthew is the Gospel for the second Sunday in Lent in the modern Roman Missal (as it was in 1474).

change, an awful glory, revealed in the aspect of the Saviour, and even of His garments. Moses and Elijah were seen by all, and heard talking with Him. Certain words were spoken by S. Peter, a cloud of light came over the witnesses, and a voice sounded from the cloud. Then all passed away, and they were left alone with Him.

But, clear as the outward impression was, we are left without a distinct guide as to the object of this wonderful waking vision. Was it mainly intended to help to educate the disciples, or was it rather part of the training of our Lord?

It is not strange that the present strong desire of many students and scholars to conceive of our Lord as a living person, and not as a theological abstraction, should lead many to lay stress upon the latter. They strive, not without a certain seeming success, to conceive of how His spirit may have been affected at this period. How certain thoughts may have become clearer to Him. How He may have entered more and more into the inner purposes of His mission and Messiahship, and been guided by such meditations to act as He did on later occasions and to guide others. You will not, I think, however, be surprised if I say that I shrink with awe from attempting so to penetrate the inner recesses of the holy of holies—our Saviour's heart and intelligence—by the use of imagination. Where He Himself unlocks this sacred shrine we are bound to notice what He reveals, and to make it our own, as, for instance, in some of the discourses recorded by S. John. But here we have no such key or clue. It is wisest, then, to think of what His disciples learnt by it, for in this our own experience may help us.

I shall not attempt at all to give a full answer to this question, but shall be content with naming three points. They learnt first, I think, that an effort to be alone with Jesus, and to rise with Him by effort, is part of His plan for the training of His disciples. To the twelve He said, "Come ye apart into a desert place and rest awhile." To

the chosen three He gave a helping hand as they struggled up the mountain, perhaps in the darkness, to seek a more complete loneliness. At the end He commanded temporary silence as to what they had seen and heard. It was to be a secret source of strength. Here we have a justification, if one were needed, for our times of retirement, our quiet hours of prayer and holy communion, our retreats and quiet days. Widely as these have spread, there is great room for further expansion, especially among those who have taken much out of themselves by Christian work and confession, as the Apostles had recently done. For such the quiet of an autumn holiday in the mountains or in a village may be a profound blessing, while for others who are precluded by their circumstances from doing much Christian work in their daily lives, or who are living in a narrow sphere, a spell of work in a busy town, taking part in a boys' or other camp, attendance at a course of lectures and conferences, may bring them nearer to Christ than the mountain top. I have known country clergy, with great advantage to themselves, take a holiday in town work, just as we welcome our brethren from the towns to our quiet villages. In each case He blesses the effort to be nearer Him, whatever direction it takes.

Secondly, what the disciples found by this effort was a revelation of Christ's future glory bursting out from the present darkness, a vision of what may be our life with and near Him after death. Moses and Elijah spoke of His decease, His *exodus*, but this surely included not merely the humiliation of His death, but the triumph of His resurrection, and their hope to share it with Him.

Now, it is well for us to dwell more than we do on this side of our inheritance of discipleship. I am not, of course, at all anxious to disparage the value of the external glory either of the Church or of the Christian State. Such a glory is a help to us to rise above the mere love of money or personal selfish pleasure. The beauty and dignity of the Church, our buildings, music and ritual, are profoundly

helpful to many. The great State pageants, especially when penetrated by religious sentiment, like the Coronation, or by natural pathos, like the investiture of the young Prince of Wales at Carnarvon, are things for which we may well thank God. But, after all, what we need is to realise the inner light of Christ's holiness, bursting through the flesh which veils it, and making us tremble with awe because we have come very near to God. Such manifestations are not indeed to be expected every day. But yet surely, as Christ's character is more and more diffused among His followers, we have a right to expect gleams of it to the right and to the left. Those who looked upon the first martyr, saw his face as though it had been the face of an angel. S. Paul already is able to write as if the faces of his early converts shone like that of Moses. We learn that this is so from our missionary brethren, who at once observe the difference between heathen and Christian. Do we not see this light in our own living friends and on their deathbeds? How often, thank God, do we hear of a dying Christian—as I did lately of a beloved member of our Chapter—his face was bright and perfectly peaceful as death drew nearer, "he evidently saw things that we could not see." How often have many of us thought of the dear brother and father in God,* who was buried yesterday, in this connection! How wonderfully the inner beauty of his soul illumined and transfigured the features which the world might have called somewhat wanting in comeliness! Such things as these help us to look forward with hope to that world of glory which shall be revealed and to understand the perfect satisfaction it can give. Thank God for that thought of the prayer of David (Ps. xvii. 15): "When I awake up after Thy likeness I shall be satisfied with it."

Thirdly and lastly, the revelation is not a call to a prolonged state of quietism, but to immediate work. It is the great merit of Raphael's magnificent picture that it

* Francis Paget, Bishop of Oxford.

brings out this lesson so clearly. At the summit of the picture is the floating figure of the Saviour clothed in light and emanating light, while Moses and Elijah float towards Him with upturned faces. On the mountain-top beneath them lie the chosen witnesses shading their eyes from the excess of light. On the plain below, but seen almost in juxtaposition, are the larger figures of the animated, troubled crowd. On the right is the father with clenched teeth and anguished expression, striving to hold the poor boy in his painful and ugly contortions, whilst the mother, with her hands, tries to soothe him. A hard-faced, angry woman in the foreground, perhaps a sister, directs the attention of the disciples to the boy. Some of them are stretching forward, eagerly explaining that they can do nothing; while others are pointing upwards to the mountain, complaining, perhaps, of their Master's absence, or, it may be, invoking Him to come down and help them.

Certainly this is what He did, and what He teaches us to do. The loveliness of a divine revelation ought to bring us into touch with the ugliest and grimmest needs of humanity.

I wish that your hours of worship in this beautiful cathedral, with its many glimpses of heavenly glory, which you, dear sons, members of our Theological College, have partly learnt to value, and partly will learn to value as you stay with us longer, may be the preparation for a warfare of deadly earnest against the ugly and horrible woes of humanity. The Master teaches us that this kind goeth not out except by prayer, and you will here, I hope, at least learn more of prayer, its method and its power.

Many (thank God!) have been nerved to take their share in the campaign against strong drink and to succour its victims. But there are two scourges and miseries of society which need a different kind of attention.

In the first place, not only is there the ever-pressing duty of combating ordinary social vice, but there is a continuance and recrudescence also of those viler and

more ghastly vices of heathenism, to which S. Paul refers in the opening of his great Epistle. I am glad to think that the present Secretary of the White Cross League is one of our own clergy. I shall naturally ask him to come and plead his cause in person here and elsewhere in the diocese, and I beg you not to let any dislike of what is painful prevent you from listening to him. He will speak with delicacy and hopefulness, but also faithfully and directly. I hope that we are generally free in our towns and villages from some of the worst forms of evil. But there are some awful blots even here, and the mischief of great towns is contagious, and concerns us nearly, since so many of our sons and daughters flock to them.

Then there is the scandal of our tramp life, the result partly of our national character, partly of a real want of employment. Any one who wishes to know what the actual foul conditions of such life are and how readily honest working men may drift into them, may do well to read an article in the last number of the *Commonwealth*. We must do something to restrict the freedom to do mischief which is enjoyed by the hardened members of the class, and to prevent fresh recruits being added to it from the ranks of our working men. Something, I believe, has really been done by Labour Exchanges. All must hope that a reasonable scheme for insurance against sickness, which is fair to women as well as men, may be devised and carried out in the autumn session which is before us. Voluntary aid may perhaps best be given by the provision of rest-houses for working men, properly provided with papers, such as have been instituted in many parts of Germany, and by the improvement of our common lodging houses. The requirement of papers—something like those that soldiers carry—seems an essential feature of any reform, difficult as it appears to be to introduce. It should be a duty of a man to carry them and of an employer to endorse them, just as in the Church every change of residence should be accompanied by a certificate and

commendation by the clergy. It is a cruel thing for an employer to refuse a reference to a man who leaves either when work is scarce or when he has an opening elsewhere.

Well, I have brought you down to earth—to some very plain details. But this is our Lord's plan. Go up with Him to the mountain, watch His glory display itself, but come down again, after a rest, to do His work in the hardest and unloveliest places of the field.

PRAYERS

[Bishop John Wordsworth edited anonymously "*Prayers for use in College*," collected and arranged (1879) by a College Chaplain. Other Editions appeared in 1883, 1890, 1893.

In the course of his Episcopate the "*Salisbury Diocesan Guild Manual*" was issued at Whitsuntide, 1891, revised at Michaelmas in the same year, re-issued with an Appendix in 1893, and further enlarged in a Fourth Edition, 1898; reprinted in 1910. He also compiled "*Family Prayers for the Bishop's Chapel, Salisbury*," 1896-7; printed, 1902-3; Second Edition, Feb., 1905; Reprinted, 1911. "*Litany and Collects for use at Conferences of Clergy and Church-workers*," Sep., 1905.]

In addition to the Collects and other Prayers and Thanksgivings which are printed in the present collection, the late Bishop of Salisbury issued between 1886 and 1911 a very considerable number of Forms of Prayer and many such Orders of Service for various occasions, as in defect of any sufficient Pontifical for the use of the whole Church of England, each Bishop may have of necessity to provide or to sanction for the needs of his own diocese.

Although the Forms which Dr. Wordsworth issued—and notably among them those relating to Consecration of Churches, Chapels, and Burial Grounds, the ministry of Confirmation, and Commemoration of Founders, Benefactors, and Worthies—might be thought well worthy of being collected, they are, however, so numerous, and the authorship of several among them is so doubtful, and would therefore take so long to verify, that the Editors have not seen their way to include such diocesan Forms in the appendix to the foregoing sermons.

PRAYERS

1. *For the right use of the Lord's Day.*

(To be said by all.)

O GOD, Who hast been pleased to bless this day and hallow it, enable us, we pray Thee, to devote it to Thee and to Thy service in spirit and in truth. Give us a teachable mind, a reverent and humble temper. Hear the prayers of Thy Church throughout the world which shall this day ascend to Thee in heaven, and grant unto us, and to all for whom we pray, a part in all the blessings which they call down on earth. Remember, O Lord, the sick and the poor and all who suffer pain in mind or body ; and strengthen and refresh their souls with the outpouring of Thy love. Pardon and protect from temptation those who neglect the worship of Thy house ; and bless all Christian people gathered in Thy Name. Be with the ministers and stewards of Thy mysteries, especially with those who minister to Thee in this city and diocese, that they may effectually set forth Thy Word and celebrate Thy holy Sacraments to our salvation and to Thy glory ; through Jesus Christ our Lord. Amen.

2. *Preparation for Sunday (Saturday Evening).*

O FATHER all-merciful, Who hast appointed a day of rest for Thy children, give us grace to take such rest of body, before the worship of Thy Church begins, that we may come to it with a pure and waking soul. Help us, before we lie down to sleep, to confess and bewail all sins of the past week that have separated us in any way from Thee. . . . Help us to remember and to be sorry for all neglects of love or duty to Thee and to our neighbours. . . . Help us to think of all openings for service that Thou hast pointed out to us, and to find some means of using them. . . . Help us to give thanks truly for all mercies and blessings we have received from Thee. . . . Help us honestly to make ourselves ready for the worship

of Thy House, especially in Holy Communion. Grant us to be earnest in confession, hearty in thanksgiving, joyous in praise, tender in intercession, confident in supplication, reverent and humble in hearing Thy word and receiving Thy teaching. Grant us some opportunities of doing good and of helping our brethren near and afar off, that each Sunday may be to us a way-mark on the road to eternity and the beginning of a holier life. Grant this, O Father, for the love of Jesus Christ, our only Lord and Saviour. *Amen.*

3. *Thanksgiving after Holy Communion.*

WE thank Thee, O Lord, holy Father, Almighty everlasting God, Who hast satisfied the hunger and thirst of our souls with the spiritual food of the Body and Blood of Thy Son, Jesus Christ our Lord. And we beseech Thee, O merciful Lord, that this holy Sacrament may be the washing away of our iniquities, the strength of our weakness and our defence against the dangers of the world. O Lord, let this Communion cleanse us from sin and prepare us to be partakers of heavenly joys ; through Jesus Christ our Lord. *Amen.*

4. *Confession and Thanksgiving (Sunday Evening).*

(To be said by all.)

O LORD God Almighty, Who dwellest in light unapproachable, before Whom the highest angels veil their faces ; we thank Thee that Thou has permitted us sinners to stand before Thee and to draw near to Thee in Thy church this day, and to offer unto Thee the sacrifice of praise and thanksgiving. Forgive, we beseech Thee, O Lord, the imperfection of this our service, and purify our hearts more and more till we come to the perfect day ; through Jesus Christ our only Mediator and Advocate. *Amen.*

5. *For those who have misused the Lord's Day.*

PARDON, O merciful Lord, all those who have misused this holy day by doing needless business or by following foolish pleasure ; and grant that they may learn, before it is too late, that their time is a gift from Thee, and this life a preparation for eternity ; through Jesus Christ our Lord. *Amen.*

6. *For guidance (Morning).*

O LORD, we beseech Thee to grant unto us that we may walk this day as children of the light soberly, purely, and honestly. Help us in all things to do Thy will. Vouchsafe

to keep us without sin ; uphold us when we are about to fall ; and free us from all dangers both of soul and body ; for Thy tender mercies' sake in Jesus Christ our Lord. *Amen.*

7. *Thanksgiving (Saturday Morning).*

(To be said by all.)

GLORY be to Thee, O Lord, Who hast watched over us during the night and hast brought us in health and safety to the beginning of another day. To Thee we offer up our praises and thanksgivings, for Thou art our Saviour and our God. All that we have and all that we are is Thine. Grant that it may be used only in Thy service and to Thy glory ; through Jesus Christ our Lord. *Amen.*

8. *Thanksgiving for the blessings of our life.*

(To be said by all.)

ALmighty God and heavenly Father, we thank Thee that by Thy Providence we have been born in a Christian land, and have been bred up in peace and safety. We thank Thee for parents, kindred, teachers, and friends ; for the good examples Thou hast set before us ; for the discipline of Church and school and home. Give us grace that we may return the love which has surrounded us with all these blessings, and seek to spread abroad the Gospel of peace and joy ; that through the earthly image we may rise to Thy eternal peace ; through Jesus Christ our Saviour. *Amen.*

May the blessing of God rest on us, our Church, and nation, and make us citizens of the eternal city. *Amen.*

9. *Intercessions.*

BE with us, O Lord, we beseech Thee, this day, and with all that are dear to us and all that belong to us and all that desire our prayers, *especially . . .* Help those that are in trouble, bring back those that have gone astray, give strength to the weak and light to the blind, and more grace to those that know and serve thee ; through Jesus Christ our Lord. *Amen.*

10. *Confession (Evening).*

(To be said by all together.)

FORGIVE us, O Lord, all that Thou has seen amiss in us this day, our forgetfulness of Thee, our neglect of duty and opportunity, our hasty words, our quickness of temper,

our sullenness and hardness to one another, our selfishness and meanness, our lowness of aim and motive. Accept and bless all that we have humbly tried to do for Thee and make it less unworthy of Thy love. For we have felt and known Thy love, O heavenly Father, even in hours of trial and sorrow, of impatience and disobedience; and we come as children to seek Thy blessing before we lie down to rest; and to ask Thee to turn our duty into love. Grant us this, O merciful Lord, for our Saviour's sake, our only Mediator and Advocate. Amen.

II. *Confession of neglect.*

(To be said by all.)

WE confess to Thee, O Lord our God, that we have too much neglected the laws of Thy Kingdom and have done too little for the peace and joy of Thy holy city. We confess that we have not done our best to brighten the lives of our brethren and sisters in our homes and the places where we have dwelt, but have been too often narrow, selfish and indolent in our thoughts and ways. Give us grace, O heavenly Father, to be more self-denying and more joyous in our daily lives, both in public and in private, and to seek to draw men's hearts upward to the knowledge of Thee who art all light and love. Grant this, we pray, through the power of the Holy Spirit which Thy Son hath given us, Who liveth and reigneth with Thee and the same Spirit, one God world without end. Amen.

12. *For a charitable spirit.*

PARDON, O merciful Lord, the luxury and folly of our vain expenses; and grant that we whose lot is cast in pleasant places, and whose lives are surrounded by comforts, may know the grace of our Lord Jesus Christ, and so become poor in spirit and in will, that by our poverty many may be made rich: and grant us, we pray Thee, such daily work in Thy household here on earth, that we may be prepared for Thy kingdom in heaven, through the same Thy Son our Lord. Amen.

13. *For the consecration of our lives (1905).*

OMERCIFUL God, Whose promises are great, give us increasing freedom and confidence in prayer. Consecrate our lives, that we may answer to Thy call. Consecrate our wealth to the advancement of Thy Kingdom. Consecrate

our homes and our household to our Master's service. Grant to all Christians more of the spirit of love; and remove all hindrances to the teaching of Thy truth: through Jesus Christ, our only Mediator and Advocate. *Amen.*

14. *For our own work.*

LORD, to Thee we commit the work that is to be done by us in the coming week, beseeching Thee to bless it more and more with Thy presence, and to crown it with Thy favour. And together with us we beseech Thee to bless all our fellow-workers in Christ, especially in this city and diocese, and *particularly the work of . . .* And grant that we may be drawn closer to one another through our fellowship in Christ, and closer above all to Thee; and may help one another onwards in the narrow way that leads to eternal life, through the same Jesus Christ our Lord. *Amen.*

15. *For unselfishness in God's work.*

O HEAVENLY Father, strengthen us, we beseech Thee, in love one to another by drawing us to an increasing love of Thyself: keep us from all envy and jealousy in little things or in great, and teach us to rejoice in seeing Thy work done by others as much as by ourselves; and finally, we pray Thee, grant us grace so faithfully to serve Thee with one heart and soul in this life, that the brotherhood which has begun on earth may be perfected in heaven: through our Lord and Saviour Jesus Christ. *Amen.*

16. *For those who do the work of the world.*

REMEMBER, O Lord, with Thy mercy all those who do the work of the world, by land or sea, at home or abroad, that they may lead honest, sober, diligent and Christian lives. Remember those who are journeying or in peril, especially our miners and seamen. Remember our soldiers and sailors, *especially in this diocese*, in peace and in war. Remember those who are in trouble and distress, the outcasts, helpless and homeless, the widows and the orphans, the anxious and heartbroken, and those in debt and poverty. Remember the inmates of our workhouses, refuges and orphanages. Give rest to the weary, the weak, and the aged. Give courage and strength to those who have the power to work, that they may labour for themselves and their families, and may give thanks unto Thee, through Jesus Christ our Master and only Saviour. *Amen.*

17. *Commemoration of our fellow-workers departed.*

I MUST work the works of Him that sent me while it is day :

The night cometh when no man can work.

(To be said by all together.)

Grant, O Lord, that we may all use this time of work while it is called to-day, remembering gladly and thankfully those who have gone before, who have stood by us and helped us in past days, who have cheered us by their sympathy and strengthened us by their example ; that, when the time of our departure hence shall come, we may have a good hope of rest with them in Paradise, and look forward with them to a glorious resurrection to eternal life, in that time of perfect fulness and liberty, which thou hast promised to Thy children ; through Jesus Christ in whose life we live. Amen.

May the power and the presence of God be with us this day and evermore. Amen.

18. *To be said by a boy at school.*

O ALMIGHTY and most merciful Father, I thank Thee for the goodness Thou hast shown me from my youth up until now, especially the blessings of my home and for the love of all that are dear to me. Help me, O loving Father, in my schooldays, in my work and in my play, that I may never disgrace my home, but be brave and pure and true for the sake of my Lord and Saviour, Jesus Christ. Amen.

19. *For the sanctification of the family and household.*

O LORD Jesu Christ, Son of God and Son of man, Who didst take our nature upon Thee to deliver the world, and didst become a member of a family and household here on earth, sanctify, we pray Thee, the life of this family and of all its members, present and absent, and help us to take our part in helping Thee in Thy holy work, Who with the Father and the Holy Ghost, livest and reignest our Saviour, Lord and God for evermore. Amen.

20. *On the coming of a new member into the household.*

O FATHER Almighty, Who hast made us all brothers and sisters in Christ, give Thy blessing to *him* who has now come to dwell among us, and grant that we may help *him* and *he* may help us to realise the blessings of a Christian home, through Jesus Christ our Lord. Amen.

21. *Thanksgiving for holy lives and steadfast faith.*

WE thank Thee, O Lord our God, for the memory and good example [holy lives and steadfast faith] of our fathers, brethren and sisters whom Thou hast called to their rest ; and, inasmuch as without us they are not made perfect, grant us like faith to follow on to know Thee and be known of Thee, that we with them, and they with us, may at the last enter into Thy perfect rest : through Jesus Christ our Lord. Amen.

May the peace of God which passeth all understanding keep our hearts and minds in the knowledge and love of God and of his Son Jesus Christ our Lord. *Amen.*

22. *For the perfecting of God's Kingdom.*

OMERCIFUL Father, by Whose appointment the Saviour of the world descended in spirit into the lower parts of the earth, that He might fill all things, wherein He also, with fulness of mercy, went and preached to the spirits in prison, that He might be the Lord both of dead and living ; grant that His kingdom may be perfected throughout all Thy universe visible and invisible, and that we may do our part to leave no place however dark in this world unvisited by His presence and His message of hope : through the same Jesus Christ our Lord. *Amen.*

23. *For pardon and singleness of heart.*

(To be said by all.)

OLORD and heavenly Father, giver of life and strength, of hope and courage, we thank Thee that Thou hast brought us safely to begin the work of another week. We confess that we have too much trusted in ourselves and in our own power and will, and have prayed too little to Thee for aid even when our work was directly Thine and for Thee. Forgive us, O merciful Lord, our sins of pride and self-righteousness, and give us that singleness of heart which receives all things humbly day by day from Thee, through Jesus Christ, our Example of willing poverty here on earth, and now our one Mediator and Advocate with Thee. Amen.

24. *For deliverance from crying sins.*

CAST out, O Lord, the spirit of evil from our hearts. Cleanse our land from the great and crying sins of uncleanness, drunkenness, gambling, fraud, selfishness and cruelty. Teach self-control to the young, patience to those in middle-life, and give the old time for true repentance, through Christ our Saviour. *Amen.*

25. *For those who lead others into sin.*

O LORD Jesu Christ, Who didst pray for Thy murderers, intercede, we beseech Thee, for those who poison, corrupt and slay the souls of others by tempting and enticing them to sin. Strike wholesome terror into their hearts, lest they have their portion with the spirits of evil. Turn them from tempters and blasphemers into instruments of Thy love : Who with the Father and the Holy Spirit workest ever for the salvation of souls. *Amen.*

26. *General Intercession for Sinners.*

LOOK down, O Lord, we beseech Thee, upon the miserable case of those sinners whom we now present unto Thee, especially upon those who have sinned against light and knowledge, and wilfully separated themselves from Thee. Touch their hearts most powerfully from above, that they may see before it is too late the great wretchedness and folly of being without Thee in the world ; and draw them to seek pardon through their Saviour's blood. Grant this, O long-suffering Father, for the sake of Thy dear Son our only Mediator and Redeemer. *Amen.*

27. *For those who suffer from lack of opportunity.*

HAVE pity, good Lord, on those whose lives are dark and passed in the midst of carelessness and vice. Have pity on those who are far from the means of grace. Protect them from temptation and the force of bad example, and give them strength to use what light they have. Open the way for Thy Church to reach them before it is too late, and help us to take our part in helping them ; through Him Who for us came down to this dark world, our Lord and Saviour Jesus Christ. *Amen.*

28. *For those who are thoughtless in times of prayer.*

O LORD, Who dost bid us be instant and reverent in prayer, and to keep our feet when we go into Thy house, have mercy on all who offend Thee by vain, light and wandering thoughts, by neglect of prayer and other means of grace, or by irreverence in holy things. Teach us to realize Thy Presence and our own unworthiness, and with fear and love to magnify Thy Name : through our great High Priest and Advocate, Jesus Christ our Lord. *Amen.*

29. *For those who neglect God for the sake of business.*

O GOD, Who givest to every man his work, pardon all those whose lives are distracted by their business from remembrance of Thyself. Open their eyes to see the true meaning of life in this world, and raise their affections to higher things, through Christ our Lord. *Amen.*

30. *For comfort in Bereavement.*

O MERCIFUL and loving Father, Who dost not willingly afflict the children of men, but chastenest them for their profit, have mercy upon Thy bereaved and sorrowing servants, who either here or elsewhere call upon Thy Name, *especially those for whom our prayers are desired.* And as thou dost sanctify human love and fellowship here upon earth, so grant them and us a happy re-union with those whom we love in Thy eternal peace and joy; through Jesus Christ our Lord. *Amen.*

31. *For perseverance and rest (Saturday Morning).*

O GOD, Who, in the beginning, didst rest, as on this day, from all Thy work which Thou hadst made, grant unto us, that having diligently wrought Thy work all the days of our appointed time on earth, we may at length enter into Thine everlasting rest, through Jesus Christ our Lord. *Amen.*

32. *For the homeless, bereaved, and sorrowful (Evening).*

HAVE mercy, O Lord, on all who are homeless, bereaved and sorrowful, and give them comfort this night. Have mercy on all who have none to pray for them and none to succour them. Have mercy on those who have brought punishment and trouble on themselves, and on those who have injured others. Have mercy on all, and give them this night some token of grace and some sign of hope, through Jesus Christ our Saviour. *Amen.*

33. *For our Rulers in Church and State.*

O LORD, all-sovereign and all-merciful, look down of Thy mercy on all who are set over us in Church and State, especially our King, and all who rule under him, his counsellors, judges and officers, that they may do their duty as to Thee and not unto men. Guide our Bishops, Clergy and Laity in their Convocations, Synods and Conferences. Bless the great Council of the Nation assembled in Parliament. Direct the course of this world in peace, and especially watch over the Church and Empire which Thou hast committed to our trust

throughout the world. Defend and support us in all necessary and honourable wars. Preserve us from civil strife ; and knit the hearts of our brethren in the Colonies and India to the hearts of those who remain at home. Give honesty, truthfulness, strength and wisdom to those who have these lands to govern : and grant us grace willingly to do our part in supporting them in their great work for Thee ; through Jesus Christ our King. *Amen.*

34. *For the Diocese and Parish.*

ALmighty and everlasting God, Who dost govern all things in heaven and earth ; mercifully hear the supplications of us Thy servants, and grant unto this Diocese and Parish all things that are needful for their spiritual welfare ; schools wherein to bring up the young in Thy faith and fear ; ministers to labour in this portion of Thy vineyard ; evangelists to preach Thy Word, and loving helpers to serve Thy poor and to bring back the wanderers to Thy fold ; churches restored to the beauty of holiness, and such new foundations for holy life as Thou seest to be expedient for us. Strengthen and increase the faithful ; visit and relieve the sick ; turn and soften the wicked ; rouse the careless ; recover the fallen ; restore the penitent ; remove all hindrances to the advancement of Thy truth ; bring all to be of one heart and mind within the fold of Thy Church ; to the honour and glory of Thy holy Name, through Jesus Christ our Lord. *Amen.*

35. *During the vacancy of a See or Parish.*

OMERCIFUL God, Who knowest the needs of this *Church and Nation* [*City and Diocese or Place and People*], look down upon us at this time, and of Thy great goodness grant unto us a *Chief Pastor and Primate* [*Chief Pastor and Bishop or Pastor and Steward of Thy Word and Sacraments*] according to Thy heart, who shall perform all Thy will ; through Jesus Christ, the Shepherd and Bishop of our souls. *Amen.*

36. *At Institution or Collation to an Office in the Church.*

OGOD, by Whose Providence holy men are raised up in every age to do the work of Thy Church, and who didst send just Symeon, waiting for the consolation of Israel, to bless Thy Christ and prophesy of His life and death ; grant to us in this our day to be ready to hear Thy call and to see, through the veil of flesh, the greatness of the trust Thou committest to our hands ; through the same Jesus Christ our Lord. *Amen.*

37. *For Church Schools.*

O GOD, the Father of lights and giver of all good gifts, we beseech Thee to bless and prosper the work of our schools with the fulness of Thy Holy Spirit. Grant that those who teach and those who learn may set Thy holy will ever before them, that both the Church and Commonwealth of this land may profit by their studies, and they themselves be finally made partakers of everlasting life ; through Jesus Christ our Lord. *Amen.*

38. *For Sunday Schools.*

O HEAVENLY Father, who hast given Thy Blessed Son to be not only an Atonement for our sins, but also an Example of godly life ; grant that the children who have been gathered into our schools may be more and more conformed to the pattern of Thy Holy Child, and may be saved from the effect of ill examples which may be set before them in the world ; through the same Jesus Christ our Lord. *Amen.*

(On Sunday morning.)

O ALMIGHTY and merciful Father, who on the first day of the week didst cause the light to shine out of darkness, and didst raise Thy Son our Lord Jesus Christ from the dead and also send down upon Thy Church Thy Holy Spirit ; give us grace to dedicate all our days to Thee, but more especially to hallow the day which Thou hast made Thine own ; that both we, and the children whom Thou hast put into our charge, may serve Thee therein with reverence and godly fear, and rejoice in the gifts and graces that Thou hast given us ; through the same Jesus Christ our Lord. *Amen.*

39. *Thanksgiving at meeting of Sunday School Teachers.*

WE thank Thee, O Lord our God, for the knowledge of Thy truth and will ; for making us members of Thy Church, for giving us a good desire to serve Thee, and for calling us to the work of teaching Thy little ones. We are not worthy, O Lord, to do this service, but we thank Thee for the trust Thou hast committed to us ; and pray Thee that by our gatherings for counsel and study here, and by daily meditation on Thy Word, we may learn to do this duty better, with loving minds and pure hearts doing service unto the end, through Jesus Christ our Lord. *Amen.*

40. *For those who have been confirmed.*

O MERCIFUL and loving Father, we thank Thee for the reverence and love which Thou hast put into the hearts of Thy children who have come to Thee *this day* for Confirmation *in this place*. Give power to the weakness of our prayers for them and to the blessings uttered in Thy Name. Give them courage to bear persecution and reproof, if it be Thy holy will: patience to root out all sins that remain; perseverance in all good resolutions, and such chastity, sobriety, honesty, and diligence in all good works, such faith, hope, and charity, such zeal for Thy glory and devotion to Thy service, as may prove to all who know them the presence of Thy Holy Spirit; for the love of Jesus Christ, our only Mediator and Advocate. *Amen.*

41. *Thanksgiving for the Synod.*

WE thank Thee, O Lord our God, for having gathered us together in this place; we thank Thee for the tokens of Thy presence; we thank Thee for Thy Spirit of truth and peace, of counsel and ghostly strength, Who has manifested Himself among us at this time. Forgive all that has been said and done amiss. Bless the words spoken in Thy Name and the acts that we have resolved to do for Thee and for Thy Church. Be with us as we leave this place, that our homes may be brightened with the glory we have seen in this Thy house, and that Thy Church may grow in strength and steadfastness before the world; through Jesus Christ, our Saviour, to Whom, with Thee and the Holy Ghost, be all honour, praise and thanksgiving, now and for evermore. *Amen.*

42. *For the Conversion of Israel.*

O ETERNAL Father, Who hast wonderfully preserved Thy firstborn people Israel to bear witness to Thee among the nations of the world; and hast given them the will to obey Thy law, patience in adversity, faith in the literal fulfilment of Thy promises and love to their kindred according to the flesh: take away all the pride and jealousy and malice that have separated us so long from one another, and join us in one body to bear such a witness to Thee, as may move the world to a true and holy faith, through our one Messiah and Saviour, Thine only-begotten Son Jesus our Lord. *Amen.*

43. *For the Conversion of Mahometans.*

O LORD God Almighty, Who givest strength and power to the nations and makest them instruments of Thy will, look down of Thy great mercy on the Moslems throughout the world and turn and bend their hearts. Draw them at length to their Saviour and His Cross, and as Thou hast given them zeal and courage, so give them humility, holiness, and love, through the same our one Mediator and Advocate with Thee, our Prophet, Priest and King, Thy Son Jesus Christ our Lord. *Amen.*

44. *For Members of the Medical Profession (1909).*

O MERCIFUL Father, who hast wonderfully fashioned man in Thine own image, and hast made his body to be a temple of the Holy Ghost, sanctify, we pray Thee, all those whom Thou hast called to study and practise the arts of healing the sick, and the prevention of disease and pain. Strengthen them in body and soul, and bless their work, that they may themselves live as members and servants of Christ and give comfort to those whom He lived and died to save; through Him Who now liveth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

45. *For Asylums.*

O MERCIFUL Father, Who didst send Thy blessed Son to comfort those that mourn, to strengthen the weak, and to free from Satan's power those whose minds were held bound by him; we beseech Thee to make our asylums Thy dwelling-place, giving the physicians wisdom and godliness, shedding on the nurses Thy graces of gentleness and patience, kindling Thy love in the hearts of all the attendants and servants, that the least of Thy children may not be offended, and that where mind or body is weak the soul may be strong in trusting Thee, through Jesus Christ our Lord. *Amen.*

46. *For Prisoners.*

O LORD Jesu Christ, Who wast sent forth into the world to heal the broken-hearted and to preach deliverance unto the captives, Who hast conquered sin and death and hast entered into glory: look down, we beseech Thee, in mercy on all Thy servants who are suffering punishment for their sins, [especially in the prisons of this diocese.] Give them true repentance and a hearty desire to amend their lives. Teach them willingly to accept of discipline and instruction, and to

turn their prison life into a blessing and not into a curse. Show them even now some ways of doing good and of repairing the injuries they have committed. Help them to bear the trials of loneliness and contempt, and to confess Thy Name before men in all godliness and sincerity. And in Thine own good time, we pray Thee, bring them out of their troubles and restore them to freedom and to work for Thee, if not in this world yet in that which is to come. Who with the Father and the Holy Ghost livest and reignest one God world without end. *Amen.*

47. *For Prison Officers.*

O LORD and heavenly Father, we beseech Thee to bless and sanctify the work of our Prison Officers, Chaplains and Teachers, [*especially at*] Give them patience and hope, wisdom and love, that they may train those committed to their charge to do good instead of evil, and lift them up to faith in Thee; through Jesus Christ our Lord. *Amen.*

48. *For a Harvest Thanksgiving.*

GRANT us, O Lord, so to bless Thee with grateful hearts for the bounty of Thine earthly harvest, that fulfilled with Thy love we may bring forth fruit to Thee a hundredfold in this life, and in that harvest where the angels are the reapers we may be gathered as wheat into Thy garner; through Jesus Christ our Lord. *Amen.*

49. *For a Right Use of the Fruits of the Earth.*

O GOD, Who pourest upon us the gifts of Thy mercy, grant us, we beseech Thee, so to use Thy temporal bounties that they may be comforts for the way of our earthly pilgrimage, as we journey to our home in heaven, and may not be temptations to linger here; through Jesus Christ our Lord. *Amen.*

50. *In Time of War.*

O LORD, Who rulest the nations of the earth and determinest the bounds of their habitation, let Thy righteous will be done in all the world. . . . Give courage, strength and victory to our soldiers and sailors; comfort to all sufferers and mourners; gentleness and faith to those that tend the sick, the wounded, and the dying. Restrain the evil passions of men, and so direct the course of this war that it may be the foundation of a just and lasting peace, through Jesus Christ, our Saviour, the Prince of Peace. *Amen.*

51. *For the Church.*

O LORD JESU CHRIST, Who didst send forth Thy holy Apostles to found and build up Thy Church in all the world ; grant unto those who bear office in their place to be like Thee in humility, patience and strength, and so devoutly and nobly to minister the doctrine and sacraments and discipline of Thy Gospel, that Thy temple may be full of light within, and may shine brightly without before the world ; Who livest and reignest with the Father and the Holy Spirit one God world without end. *Amen.*

52. *Oratio pro Ecclesia Catholica Italica.**

“ Et alias oves habeo quæ non sunt ex hoc ovili, et illas oportet me adducere, et vocem meam audient, et fiet unus grex et unus pastor.” S. Ioh. x. 16 (*ex versione veteri ante S. Hieronymum*).

DOMINE IESU CHRISTE, Rex Ecclesiæ Catholicæ, et princeps pacis, qui peccatorum corda respicis et dubitantium non spernis affectum, largire nobis quæsumus spiritum consilii et potentiæ, spiritum amoris in inimicos et misericordiæ in eos qui ignorant et errant, ut gregem tuum ad Te, Pastorem bonum, colligamus, sed et in omnibus dies voluntatis tuæ opperiamur ; qui cum Patre et Spiritu Sancto et vivis et regnas et es Deus in sæcula sæculorum. *Amen.*

COLLECTS FOR USE ON CERTAIN DAYS †

53. *For New Year's Day.*

GRANT, O Lord, that, as days and years pass over us, we may be more thankful for Thy past mercies, more penitent for our own past faults, and more earnest to serve

* As his father, sometime Bishop of Lincoln, translated the Prayer for Unity in the Accession Service into Latin for the use of the Convocation of Canterbury, so the late Bishop, when desired by his Archbishop to do what was possible to help Italians in London and elsewhere, composed the above which breathes something of the devotion of the seventeenth century. It is dated at Salisbury, October 11, 1886.

† These Collects were written in connection with the Dedication Service of the Collegiate Church of St. George at Jerusalem. To them were added the ancient Collects for the Transfiguration and St. Mary Magdalene. They were appended to the Bishop's Lecture *On the Rite of Consecration of Churches . . . together with the Form of Prayer and Order of Ceremonies* [1886-7, revised in 1898] in use in the Diocese of Salisbury, as issued for the Church Historical Society and S.P.C.K., 8vo, pp. 55-57, 1899.

Thee in the years that Thou shalt give us, so that we may look forward with increasing joy to the new year of eternal life : through Jesus Christ our Lord. *Amen.*

54. *S. Patrick, Apostle of Ireland (17th March, 465 ?).*

O GOD, who didst teach Thy servant Patrick to love the land of his captivity and willingly to spend and be spent that he might bring its people unto Thee : grant that in all our troubles we may hear Thy voice, and gladly learn what Thou wouldest have us to do, through Jesus Christ our Lord. *Amen.*

55. *S. George (23rd April, 303).*

O LORD God of hosts, Who didst give grace to Thy servant George to lay aside the fear of man and to confess Thee even unto death, grant that we and all our countrymen who bear office in the world, may think lightly of earthly place and honour, and seek rather to please the Captain of our salvation, Who has chosen us to be His soldiers : to Whom with Thee and the Holy Ghost be thanks and praise from all the armies of Thy saints now and for evermore. *Amen.*

56. *S. Aldhelm, first Bishop of Sherborne (25th May, 709).*

O GOD, Who hast made men's lips to praise Thee, and givest skill to his hands, we thank Thee for Thy servant Aldhelm, whom Thou didst instruct to be a teacher of Thy people [in this diocese] ; and we pray Thee to continue a full supply of faithful and learned men for Thy service in every age, through Jesus Christ our Lord. *Amen.*

57. *S. Augustine, first Archbishop of Canterbury (26th May, 605).*

O LORD, Who hast taught us in Thy holy Word that kings shall be the nursing fathers of Thy Church and their queens her nursing mothers, we thank Thee for the preaching of Thy servant Augustine, by whose zeal and devotion the Kingdom of England received the Gospel, whereby we have been brought out of darkness and error to the clear light and true knowledge of Thee and of Thy Son : to Whom with Thee and the Holy Ghost be all glory, praise and thanksgiving now and for ever. *Amen.*

58. *S. Boniface (5th June, 755).*

O LORD Jesu Christ, Who callest to Thee whom Thou willest and sendest them whither Thou dost choose, we thank Thee for calling Thy servant Boniface from our own

West-Saxon land, and for sending him to be the Apostle of Germany and to die for the faith in Frisia : and we humbly pray Thee to raise up among us faithful men in this our day to go forth to destroy the strongholds of idolatry and to build up Thy Church in heathen lands : Who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

59. *S. Alban, first Martyr in Britain (17th June, 303).*

O MERCIFUL Saviour, Who doth teach us that those who receive Thy ministers have the blessing of receiving Thee, we thank Thee for the example of Thy martyr S. Alban, to whom Thou didst thus reveal Thyself in days of persecution ; and we pray Thee that Thy clergy and people may ever be ready to bear witness together unto death : Who with the Father and the Holy Spirit art one God for evermore. *Amen.*

60. *S. Cyprian, Bishop of Carthage (14th or 26th September, 258).*

O GOD, Who didst give grace to Thy Bishop Cyprian to consecrate all his powers to the service of Thy Church in Africa, and to build and guard it in troublous times : grant to all those who bear rule in Thy house to think ever of its glory, its purity, and its beauty, and to welcome death with thanksgiving whensoever Thou shalt send it : through Jesus Christ our Lord. *Amen.*

61. *S. Martin, Bishop of Tours in France (11th November, 397).*

O LORD, Who didst teach Thy servant S. Martin to follow Thee as a boy, and to serve Thee unweariedly through length of days : grant to Thy pastors to be like him in discerning the tokens of Thy presence, in showing zeal for Thy glory and gentleness towards those who have gone astray, that they may draw the nations closer to Thyself ; Who with the Father and the Holy Ghost livest and reignest one God world without end. *Amen.*

62. *S. Hugh, Bishop of Lincoln (17th November, 1200).*

O MERCIFUL Father, Who didst endow Thy servant Hugh of Lincoln with a wise and cheerful boldness and didst teach him how to commend the discipline of holy life to kings and princes : give us grace not only to be bold, but to have just cause for boldness, even the fear and love of Thyself alone. Grant this, O Father, for the sake of Thy dear Son, our Lord and Saviour Jesus Christ. *Amen.*

63. *S. Clement, Bishop of Rome (23rd November, 100).*

O GOD, Who in every age dost write names in Thy book of life, and dost lead the meek of the earth to be followers of the Lamb of God : raise up to us teachers, like Thy servant Clement, the disciple of the first Apostles, who by their writings may instruct the Church without thought of self, and open to us healing fountains of repentance, peace, and love : through the same Jesus Christ our Lord. *Amen.*

The following was frequently used by the Bishop. It is adapted from *Words to take with us*, by W. E. Scudamore (Longmans).

64. *Commemoration of the Departed.*

O ETERNAL Lord God, Who holdest all souls in life, we beseech Thee to shed forth upon Thy whole Church in Paradise and on earth the bright beams of Thy light and heavenly comfort ; and grant that we, following the good examples of those who have loved and served Thee here, and are at rest, *for whose blessed memory we continually give thanks unto Thee*, may with them at length enter into Thine unending joy ; through Jesus Christ our Lord. *Amen.*

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